A

WORTHY Communicant:

OR,

A TREATISE, Shewing the Due Order of Receiving the Sacrament of the LORDS *Supper.*

By IER. DYKE,
Minister of *Epping*, in *Essex.*

Levit. 10. 3.
I will be sanctified in them, that come nigh me.

Cypr. de Cen. Dom. Nec se judicant, nec Sacramenta dijudicant. *Petr. Blef. Epist.* 40. Videne Dominus dicat de te. Ecce manus tradentis me mecum in mensa, &, Dederunt in escam meam fel.

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1636.

TO

the Right Honourable LORD,

THOMAS,

Earle of *Winchilsea*:

And

to the Right Honourable, the Lady CECILL,

Counteſſe of *Winchilsea*, his moſt Pious Conſort.

Right Honourable,

IT was a ſalt and a ſmart ſpeech which one *Melanchon* ſpake unto an *Italian*; *You Italians will have God to be in the bread*, in the Sacrament, *whom ye beleeve not to be in Heaven*. It were to be wiſhed that many amongſt our ſelves were not under the guilt of ſomewhat the like incongruity. It is an high opinion that men generally have of the Sacrament, and reaſon good, it

Vos Itali vultis Deum habere in pane, quem non creditis eſſe in cœlis. *Melch. Adam. in vit. Melanch.*

ſhould be had in pretious eſteeme; but that which is ſad to conſider, they partake of that Ordinance with ſuch irreverence, careleſneſſe, and prophaneneſſe of ſpirit, as if they beleeved not there were a God, or as if in that Ordinance, they had not to do with the God of Heaven. That which was once injoyned the Dominican Prieſts, in memory and hatred of that heinous act of one of their fraternity, in poyſoning the Emperour, *Henry* the ſeventh, in the Hoaſt, *That they ſhould communicate, only with the left hand*, may bee feared to bee the caſe of too many thorow their owne negligence, that they are no better than left-handed Communicants. It matters not before God with what hand the Sacrament be received, the *right-hand* or the *left*, ſo the *heart* be *right*, and the work done in a *right order*. But yet in a ſpirituall ſenſe to be left-handed receivers, is a matter, not only of *diſgrace*, but of *danger*. It is all one in Scripture phraſe, to be *left*, and to be *lame-handed*. And to be ſure, to be left-handed in this worke, is to be lame-handed. The lame, and the blinde, who knowes not in what ill eſteeme they were with God? The lame and the blind had no acceptance with God. And wherein concernes it men to be more ſolicitous for acceptance, than in the ſolemne

Morn. myſt. Iniq. prog. 56.

lemne ſervice of receiving the Sacrament? No acceptance is to be had, but when it is well done. *If thou do well, ſhalt thou not be accepted*, ſayes the Lord to *Cain?* It was *good* which *Cain* did in offering Sacrifice; but if thou do *well*, ſhalt thou not be accepted? It muſt be a *good* thing, and a *good* thing *well* done, which ſhal find acceptance. That ſpeech of *Aarons* in his caſe, would be a very ſeaſonable thought for men before the Sacrament, *Behold this day ſuch things have befallen me, and if I had eaten the ſin-offering to day, ſhould it have beene accepted in the ſight of the Lord?* Happy were it, that before the Sacrament men would thus ſay with themſelves; Behold this day, week, this moneth, &c. ſuch things have befallen me, and I have fallen into ſuch ſinnes as have made my perſon guilty, mine heart hard and dead; and if I ſhould in ſuch a caſe, before I have prepared my ſelf by faith and repentance, eat the Supper, Lord, ſhould I be accepted in the ſight of the Lord? They were croſſes and afflictions which (by Gods providence) befell *Aaron* in the death of his Sons, and the ſorrow and mourning that followed thereupon, that indiſpoſed and unfitted him for eating the fleſh of the ſin-offering. *Sanctified things were not to be eaten in a mans mourning.*

Lev. 10. 19.

Deut. 26. 14.

ning. They be ſins that men thorow their owne corruption fall into, that they live, and lye in, and the want of ſorrow, and mourning for them, that unfit men for eating the Sacrament. With ſpirituall ſorrow and mourning for ſin, ſhould theſe ſanctifyed things be eaten. And for want of this and other due diſpoſitions, it is, that this holy Ordinance that men ſeeme to think ſo highly and reverently of, is ſo much abuſed and profaned.

Conceiving it therefore a worke of charity to direct people to a preparation, and a performance ſuitable to the holineſſe, and excellency of the Ordinance, I have publiſhed this ſmall treatiſe. And ſuch as it is, I preſent it to your Honours, as a publike teſtimony of that thankfulneſſe, ſervice, and due regard I owe unto you, and your Noble Family: the which deſerves ſo much the more honour from men, by how much the more it is honoured by God. They were ill times that *Salvian* lived, in and complained of; when religion and godlineſſe were thought ſtaines and blemiſhes of Honour, as if Religion, made Noble Perſons vile, and ignobled Greatneſſe. But that which GOD cals Glory and Honour, let no man account ſhame and baſeneſſe. It is moſt true which S. *Bernard* writes to *Sophia* a religious,

Si quis ex nobilibus ad Deum cõverti caperitſtatim honorem nobilitatis amittit--Religio ignobilem facit--- Si honoratior quiſpiam religioni ſe applicuerit illico honoratus eſſe deſiitit. *Salu. de provid. lib. 4.*

ligious, Noble Woman, *Thou art the more illustrious, that thou art made one of few,* (aluding to that of *Paul*, Not many Noble) *than that thou art borne of Great Ones. That by Gods gift is thine owne, this*, namely, her Birth and Noble Parentage, *thou art beholding to thy Parents for. That which is thine owne, is so much the more deere, by how much the more rare. Who shall finde a vertuous woman, much more a vertuous and Noble one? God indeed is no accepter of persons, yet I know not how it comes to passe, yet to passe it comes, that vertue in a Noble person is more pleasing, peradventure, because it is more shining.* As light is more glorious in the Stars of greater, than of lesser magnitude. It is a most sure thing, what ever the world may judge, that nothing so enobles, as *Christ*, grace, and being in the Covenant. *I have blessed Ishmael*, sayes the *Lord, twelve Princes shall he beget, But my Covenant will I establish with Isaac.* Account it your greater Honour, to be in the Covenant, than to have Seed Royall issue out of your loynes, or to have Bloud Royall runne in your veynes. Then are persons truly *Honourable* indeed, when *pretious* in Gods sight, *Since thou wast pretious in my sight, thou hast beene honourable.* So may You, and Yours, be

Insignior plane, atque illustrior, quod de paucis facta es, quam quod orta de magnis. Illud namque Dei munere tuum est. Hoc tuorum. Porro quod tuum est, tanto carius est, &c. *Bernard. Ep.* 113.

Gen. 17. 20, 21.

ever more and more Honble; and long may Your Houſe flouriſh, in ſuch and all other Honor. Experience lets us ſee, that not only Nobles, but Nobility it ſelfe is mortall; and that not only Great Men, but Great Houſes dye. Yet there is a way to make Honours and Houſes longer lived than many times they be. *Davids* prayer was this, *Let the Houſe of thy Servant be eſtabliſhed before thee; let it pleaſe thee to bleſſe the Houſe of thy Servant, that it may be before thee for ever, for thou bleſſeſt, O Lord, and it ſhall be bleſſed for ever.* But that is not all that *David* did; as he prayed God to bleſſe his Houſe, ſo he himſelfe alſo bleſſed his Houſe, *And David returned to bleſſe his Houſe.* Needs muſt his houſe be eſtabliſhed, when he not onely deſires God to bleſſe it, but withall he bleſſes it himſelfe, by doing what ever it might be that might bring a bleſſing upon his Houſe. Then doe Great Ones bleſſe their Houſes, when among other things they be like the Nobles of Iſrael. Thoſe Nobles had their ſtaves, which haply they bare in their hands as Enſignes of their Nobility. Now they made thoſe ſtaves which were the Enſignes of their Honour, the inſtruments alſo of common good: *The Princes digged the well, the Nobles of the people digged it with their*

1 *Chro.* 17. 24. 27

1 *Chron.* 16. 43

Num 21. 18.

their ſtaves. With their ſtaves of Honour they digged a Well for the common good, and publike benefit of the people. That is one ſpeciall way to keep the *ſtaffe* long in a Family; and long to continue the Honour, Nobility, Dignity, and wealth of great Families; when they improve their Honours and Power, to honour God, in being ſerviceable what they can to publike good. It lies a black blot upon the Nobles of *Tekoah*, that they *put not their necks to the work of the Lord*, in not being forward to promote a common good; which though a civill worke, yet becauſe it conduced to common good, is called *the worke of the Lord.* As that thing blurs their Names, ſo who knowes, but it might gradually moulder, bring downe, and lay their Houſes in the duſt. This is out of queſtion, that *Doing worthily* makes a mans name famous, and his Houſe glorious. *Doe thou worthily in Ephratah*, ſay thoſe Elders bleſſing *Boaz*, *And be famous in Bethlehem, and let thine Houſe be like the Houſe of Pharez.* That which was their bleſſing upon him, is, and ſhall be my prayer for you; that the GOD of Heaven, and Father of our Lord Ieſus Chriſt, will be pleaſed to make good that bleſſing upon your Honours Perſons and hopefull poſterity, that with *Abraham*

Neh. 3. 5.

Ruth 4. 11, 12.

Abraham he would make you *bleſſed* and *bleſſings*; that ye being heires of bleſſing here, may be heires of bleſſedneſſe hereafter in the Kingdome of Glory.

Your Honours to ſerve You,

IER. DIKE.

The due Order of receiving the Sacrament of the Supper, and seeking God therein, stands in three kindes of Duties:

1 Duties Antecedent, in doing such Duties as must go before the Sacrament. All which come under the generall Head of preparation. Preparation is twofold:

1 Habituall, having the soule furnished with such graces as may make a man a worthy Communicant:

They are these, Knowledge. Faith. Repentance. Chirity. Obedience.

2 Actuall, which stands in these things:

1 Solemne sequestration of a mans selfe.

2 Examination 1. of the Truth of Faith. Repentance. Love. Obedience. 2. of the Growth of Grace. 3. of our Wants.

3 Renewing and quickning our Habituall Graces.

4 Excitation and stirring up in our selves strong desires after Christ.

5 Stirring up in our selves a strong expectation of the benefits to be had in the Sacrament.

6 Earnest seeking of GOD by Prayer.

2 Duties

2 Duties concomitant. In doing such Duties as accompany the action of Receiving, where the generall Duty is; The offering up of our selves to God, in an holy and spirituall disposition in receiving the Sacrament. This stands in five things:

1 Solemne and serious meditation.

2 An exercise of repentance, standing in { God's sorrow for sin. / A solemne renewing of our covenants with God.

3 The acting of faith, upon { Sacramentall offers. / Sacramentall promises. / Sacramentall representations.

4 The Duty of Thanksgiving.

5 An Exercise of Love and Mercy.

3 Duties subsequent. In doing such Duties as must follow after Receiving. And they are two:

1 Examining a mans selfe how he hath sped at the Supper.

1 If sped ill. Then { 1. finde out the cause of miscarriage, and be humbled for it. / 2. Labour by after-paines to quicken, and make the Sacrament effectuall.

2 If sped well. Then { 1. blesse God for it. / 2. labour to keepe and maintaine the holy frame of heart gotten at the Sacrament.

2 A speciall care to keepe our vowes, and expresse the power of the Ordinance, in our holinesse of life, and obedience.

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Perlegi *hunc Librum, cui titulus,*
A worthy Communicant:
in quo nihil reperio Sanæ fidei, aut bonis moribus contrarium; quò minus cum utilitate publicâ imprimatur.
Tho. Weekes *R. P. Ep. Lond. Cap. Domest.*

THE INTRODVCTION TO THE FOLLOWING Treatiſe, grounded upon

1 CHRON 15.13.

For becauſe ye did it not at the firſt, the Lord *our* God *made a breach upon us, for that wee ſought him not after the due order.*

CHAP. I.

That GOD muſt be ſought in a right Order, as well as in a right Ordinance.

WE reade 1 *Sam.* 4.3, 4. That the *Iſraelites* being beaten by the *Philiſtims*, they ſend for the Arke of *God* from *Shiloh* to bee brought into the Campe, that it might ſave

them out of the hands of their enemies. Such be the silly and the poore confidences of carnall and superstitious hearts, to rest and rely more upon outward signes of *Gods* presence, and to betrust their safety with them, than to take care for the presence of *God* Himselfe. As if *God* had beene so chained to his Arke, that it comming, *God* himselfe must needs come into their Campe. A far wiser course it had beene, to have taken a course to have fetcht the *Lord of Hosts* himselfe, then the Arke of the Covenant of the *Lord of Hosts*. GOD could, and would have holpen them without the Arke; but alas, What could the Ark doe without *God*? They might have learned another thing from *Moses*, *Num.*10.36. *And it came to passe when the Arke set forward, that* Moses *said, Risc up O Lord, and let thine enemies be scattered.* He knew, and taught, That though the Arke did rise, yet if God sate still, it would not make one enemy flie; but let *God* arise, and *let his*

enemies

enemies bee ſcattered: it is *Gods riſing* that is the enemies *ſcattering.* And ſuppoſe there had beene ſomewhat in the outward preſence of the Arke, yet what hope of helpe could they have by it, as it came attended? *And the two Sons of Ely,* ſayes the Text, *Hophni* and *Phinehas, were there with the Arke of the Covenant of God.* Little likelyhood of *Gods* being there, when they were there. Their preſence in the Campe was likelier to do them more miſchiefe, than the Arkes preſence was like to doe them good. But they ſo dote upon the Arke, and put ſuch confidence in it, have it they muſt, and have it they will, not taking care to bring *God* along with it, nor being in any feare of miſcarriage, though it comes upon the prophane ſhoulders of *Hophni* and *Phinehas.* Well, and when they have it, how ſpeed they? That confidence of theirs was miſerably checkt, not onely by their owne ruine and overthrow, but by the captivity of the Arke. Even

that which they hoped should have saved them out of the hand of their enemies, was delivered into the enemies hands, *He delivered his strength into captivity, and his glory into the enemies hand*, *Psal.*78.61. So righteous it is with *God*, to let men see the vanity of their fond confidences, *That the winde shall carry them all away, that vanity shall take them, Isa.*57.13. *That he rejects such confidences, and that men shall not prosper in them, Ier.* 2.37. Well, but now though Israels confidences be in the dust; yet have the *Philistims* little reason to vaunt of their victory: The Arke, though it saves not *Israel*, yet proves a plague to the *Philistims*: *God* soone makes them weary of their booty, and make them glad to returne it home againe, and that with flying colours, and in an honourable manner. And now the Arke returning, is not seated as before at *Shiloh*, where it had beene till its captivity, ever since the dayes of *Ioshua*, but was placed in the Citie of

of *Kiriath-Iearim*, a Citie in *Iudah*. There it remained ſeparated from the Tabernacle, unto the time of *Davids* ſerching it thence, which could not be leſſe than about the ſpace of forty ſeven yeeres. *Samuel* and *Saul* governed the people forty yeeres, and *David* raigned in *Hebron* ſeven yeares before he came to *Ieruſalem*. All this while were the Arke and Tabernacle ſeparated: yea, the Ark was not inquired at, *all the dayes of Saul*, 1 *Chro*. 14. 3. Out of all which by the way we may note; That the want of ſome Ordinances of GOD doth not annull a Church of *God*. A Church may want ſome Ordinances, Ordinances of great weight, & yet be a true Church; or elſe for theſe forty ſeven yeeres there had beene no true Church, nor true worſhip in *Iſrael*; and ſo not in the world. The Arke, and enquiring at it, was a matter of great weight in *Gods* Church, and worſhip. It was one of the moſt ſpeciall types of Chriſt, a ſymball of *Gods* gracious

and speciall presence: it was the place of *Gods* speciall residence; hee dwelt betweene the Cherubims, and from thence hee gave answers. It was the first and chiefest of al the holy things, for it principally, was the Tabernacle made, *Exod.* 40.18.21. It sanctified the whole Tabernacle, *The places are holy whereinto the Arke of the* Lord *hath come*, 2 *Chro.*8.11. And yet this Arke out of the Tabernacle, the place of worship and sacrifice, the space of forty seven yeares. Yea more, during all *Davids* time it continued separated from the Tabernacle, it being pitched in a Tent by it selfe at *Ierusalem*, and the Tabernacle being at the High-place in *Gibeon*, 1 *Chron.* 1.4,5, 6,13. The Arke and the Tabernacle never came together more, after it was once removed from *Shiloh*; but when *Salomon* built the Temple, and the Tabernacle was dissolved, then was the Arke placed in the Holy of Holies in the Temple. And yet all this while who will say they had not

true

true worſhip, and a true Church? wants therefore, and defects in a Church, unchurch it not.

The Arke now having continued forty ſeven yeeres at *Kiriath-Iearim*, *David* being made King over all *Iſrael*, and come to *Ieruſalem*; the firſt thing we reade he did, after his plenary poſſeſſion of, and Inauguration into the Kingdome, is to bring home the Arke from *Kiriath-Iearim* unto *Ieruſalem*. In the bringing it home they meet with a ſhrewd check, and a ſore miſcarriage in the death of *Vzzah*; and that by reaſon of a miſcarriage in the carriage of the Arke upon a Cart, which ſhould have been born upon the Prieſts ſhoulders. *David* finding their former errour, and their faile in a preſcribed formality, doth now a ſecond time ſet upon the work, and in this Chapter and place, direct the Prieſts what courſe to take, and gives them to underſtand, that for want of this obſervance, *God* gave them that former blow in *Vzzahs*

death. *Sanctifie your selves both ye and your brethren, that you may bring up the Arke of the Lord God of Israel*, namely upon your owne shoulders, according to the Canon, *Exod.* 25. 14. as the fifteenth Verse of this Chapter explaines it. *For because ye did it not at first, V.* 13. *The* Lord *our* God *made a breach upon us, for that we sought him not after the due order.* As if hee had said, It was not onely *Vzzahs* errour in touching the Ark contrary to that, *Num.* 4. 15. but it was all your errors to carry it in a Cart, when it should have beene borne upon your shoulders. Indeed unto the Sons of *Gershon*, and to the Sons of *Merari Moses* gave Wagons and Oxen, according to their service, but unto the Sons of *Kohath* (who were to beare the Ark, *Num.* 4. 5, 15.) he gave none, *Because the service of the Sanctuary belonging to them, was, that they should beare upon their shoulders, Num.* 7. 6, 7, 8, 9. A *Gershonites* or a *Merarites* burthen might be carted, but not a *Kohathites*, they

they must put their shoulders to the burthen. And for this irregularity was the breach made. Indeed the *Philistins* sent home the Ark in a Cart, but God brookes not the carting of the Arke in *Israel*: God will beare with that in Heathens and Strangers, which he will not brooke, nor winck at in his owne people, who must live by rule. Hee will be sanctified in all those that draw neere unto him. So precisely strict is God for the observation of his Ordinances; and so jealous, and so quick a Iudge in cases of the smallest prevarication.

The thirteenth Verse then is a reason of that counsell given, *V.* 12. You must sanctifie your selves, and you must bring home the Ark. We went another way to worke before; and Gods displeasure brake out against us, because we sought him not after the due order. The Point then wee may learne, is this,

That it is not enough to seeke God, *but we must seeke him after the due order*

der that he hath appointed, and preſcribed: And, *That where* God *is not ſought after the due order, there men not onely meet not with a bleſſing, but with a blow, and with a breach.*

To goe and fetch the Arke, and to enquire of God at it, it was an Ordinance of God, but to neglect the ſanctification of themſelves, that they might bring up the Arke of the *Lord*, and to carry it in a Cart, this was not according to Gods *Order*. His order was that they themſelves ſhould beare it, and that they ſhould ſanctifie themſelves before-hand for the ſervice. *David* and his people made full account of it, when they went about that dayes worke, to have had a good and a comfortable day of it: but *Gods* order being neglected, inſtead of a bleſſing, they meet with a blow, and a breach. It proved a ſad day, they were ſent home with ſad and ſorrowfull hearts. It is true indeed, that the carrying of the Arke upon a Cart, was a faile but in point of outward order,

order, the due outward order was not obſerved. And if *God* be ſo ſevere in making a breach upon them, for the breach of an outward order, How much more ſevere may it bee thought will he be in denying a bleſſing, and in making a breach for the neglect and breach of that ſpirituall and inward order, with which he requires holy ſervices to be performed. God hath preſcribed not onely holy *Ordinances* and wayes, in which he will be ſought and found; but he hath alſo preſcribed an holy *Order*, and a ſpirituall manner, after which, and in which, he will be ſought in the uſe of thoſe his Ordinances. Gods *Ordinance*, and Gods *Order* muſt ever goe together. Let us ſuppoſe that which cannot be. Suppoſe that a man could ſeeke *God* in the *right Order*, in regard of inward diſpoſition of ſpirit, in a *wrong Ordinance*; yet *God* being ſought in a *wrong Ordinance* though in a right *Order*, no bleſſing, but a breach were to be expected. So contrarily,

Though

Though a man ſeek *God* in a *right Ordinance*, yet if he ſeeke him in a *wrong Order*, for inward frame of heart, not a bleſſing, but a breach would follow. As no bleſſing to be expected from a right Order in a wrong Ordinance, ſo no bleſſing from a right Ordinance in a wrong Order. The bleſſing is derived from *God*, through a right Ordinance uſed after a due Order. We ſhall ſee both going therefore together. See *Iſa.* 64. 5. *Thou meeteſt him that rejoyces, and workes righteouſneſſe, thoſe that remember thee in thy wayes.* Here is firſt, *Gods* bleſſing, communion, and fellowſhip with *God*, *Thou meeteſt him.* When *God* meets a man ſeeking him, there is a bleſſing: but marke in the next place how the bleſſing is met with all. And that by doing two things. Firſt there is a ſeeking in *Gods* Ordinance. *That remember thee in thy wayes.* They that will meet GOD muſt ſeeke him in his *owne wayes*. His Ordinances are his *wayes*, and his *walkes*.

walkes. If wee make walkes, and wayes of our owne, there can bee no meeting of GOD in them, becauſe Hee will walke in no wayes but His owne.

Secondly, there is a *ſeeking* in *Gods Order, that rejoyces, that workes righteouſneſſe.* There muſt bee a ſeeking Him in that Spirituall manner, with the heart ſet in due order, in all thoſe gracious diſpoſitions that GOD requires, and then GOD meetes a man. But now as a man that ſeekes GOD out of His Ordinance meetes not with Him, becauſe he ſeekes Him not in His wayes, ſo though a man doe ſeeke Him in His wayes, yet if he rejoyce not, and worke not righteouſneſſe, but ſeekes God with an unholy, a dead, and a dull heart, though he bee in Gods wayes, and ſeeke God in a right Ordinance, yet he ſeekes not in a right order, and therefore neither GOD nor His bleſſing met withall. GOD meetes with a man that ſeekes him in both joyntly, *Right Ordinance,* and

and *right order*. The like we have, *Ier.* 29.12,13. *Then ſhall ye call upon me, & ye ſhall goe, and pray unto me, and I will hearken unto you, and ye ſhall ſeeke me, & find me, when you ſhall ſearch for me with all your heart.* Here is a promiſe of a bleſſing to them that ſeeke God. But firſt they muſt ſeeke God in His Ordinance. *Yee ſhall call upon mee, and yee ſhall go, and pray unto mee*; not goe to Saints, Angels, Images, Idols, that's none of Gods Ordinance. Secondly, they muſt ſeeke God after His Order, *when yee ſhall ſearch for mee with all your heart.* Thus Gods bleſſing attends ſeeking in His Ordinance, and Order joyntly. If they prayed with all their heart, that were His Order, but if they prayed to an Image, that were not His ordinance, therefore in ſuch a caſe would he not be found. So againe, if they prayed to Him, that were His Ordinance, but if they prayed with dead, and dull hearts, that were not His Order, therefore neither in ſuch a caſe would He be found.

But

But this is not all. There is not only no *bleſſing*, but there is a *breach* where *God* is not ſought after the *Due Order*. Wee ſhall ſee it true in the ſeverall Ordinances wherin God is ſought.

1 In the *Word*. God is ſought in the Miniſtery of the Word, 1 *Sam.* 9. 9. *Before time in Iſrael, when a man went to enquire of* GOD, *thus he ſpake: Come let us goe to the Seer*. Therefore when they went to the *Seer* they went to *enquire of God*. That is one Ordinance wherein GOD is ſought. But yet when GOD is not ſought in the due order in this Ordinance, it brings no bleſſing but a breach, 1 *Cor.* 1. 23. *To the Iewes a ſtumbling blocke, to the Gentiles fooliſhneſſe*, 2 *Cor.* 2. 16. *A ſavour of death unto death*, *Iſ.* 28. 13. *And the Word of the Lord was unto them--that they might goe, and fall backward, and be broken, and bee ſnared and taken*. And be *broken*. There is a *breach* in ſtead of a *bleſſing*.

2 In *prayer*. GOD is ſought in prayer, *Zach.* 8. 21, 22. *Let us go ſpeedily*

dily to pray before the Lord, and to seeke the Lord of Hoſtes, yea many people ſhall come to ſeeke the Lord of Hoſtes in Ieruſalem, and to pray before the Lord. That is another Ordinance wherein the Lord is ſought. But when God is ſought in prayer, and not ſought in the due order, not a bleſſing but a breach followes. *Pſal.* 109.9. *Let his prayer become ſinne.* If our light become darkeneſſe, how great is that darkeneſſe! If our duties become *ſin* how great is that *ſinne?* A prayer turned into *ſinne* is a curſe, and brings a curſe.

3 In *ſacrifices* of the Old Teſtament. They were Ordinances in which God was ſought. *Hoſe.* 5. 6. *They ſhall goe with their flockes, and with their heards to ſeeke the Lord.* But yet if God were not ſought in them after the due order, there was a breach in ſtead of a bleſſing, *Prov.* 21.27. *The ſacrifice of the wicked is an abomination, how much more when hee brings it in wickedneſſe.* when he brings it with an

an heart out of order. *Mal.* 2.3. *I will ſpread your doung upon your faces, even the doung of your ſollemne feaſts, and ſacrifices.*

4 In *faſting.* God is ſought in it. *Ezr.* 8.21. *I proclaimed a faſt to ſeeke of him a right way for us.* *Iſa* 58.2,3. *Yet they ſeeke mee--wherefore have wee faſted?* Yet if GOD not ſought in faſting after the due order, there followes a breach, *Ier.* 14.12. *When they faſt I will not heare their cry.* There is no bleſſing. But that's not all, there is a breach alſo, *But I wil conſume them by the ſword, and by the famine, and by the peſtilence.*

5 In *Sacraments.* God is ſought in the uſe of them, 2 *Chron.* 30.19. *That prepares his heart to ſeeke* GOD, namely in the uſe of the Sacrament of the Paſſeover. But yet if GOD be ſought in the Sacrament, and not after the due order, it will proove a breach; wee ſee it in *Iudas*, hee received the Paſſeover, the Sop was the cloſe of it, and ſee what followed, *Iohn* 13.27.

And after the Soppe Satan entred into him. The Divell made a breach into his ſoule. The Soppe proved poyſon to him, and when hee receives it he receives the Divell. Not becauſe hee received an evill thing, for the Paſſeover was Gods Ordinance, but becauſe, as *Auguſtine* ſayes, *hee being an evill man received a good thing in an evill manner*, in an undue order.

We ſee it in the *Iſraelites*. 1 *Cor*. 10. 2,3,4,5. All baptiſed, did all eate the ſame Spirituall meate, did all drinkt he ſame Spirituall drink, *But with mnny of them God was not well pleaſed*, there is the want of the bleſſing, *for they were overthrowne in the wilderneſſe*. There is the breach. We may ſee it in the *Corinthians*, 1 *Cor*. 11. 29,30. *He that eateth, and drinketh unworthily, eateth and drinketh damnation to himſelfe, for this cauſe many are weake and ſickly, and many ſleepe*. He that eates, and drinkes the Bread and Wine in the Sacrament he uſes a right Ordinance, but he that eates and drinks unworthily, he uſes it not

Nam & nos hodie accipimus viſibilẽ cibum. Sed aliud eſt Sacramentum, aliud virtus Sacramenti. Quã multi de Altari accipiunt & moriuntur, & accipiendo moriuntur? unde dicit apoſtolus, Iudicium ſibi manducat & bibit. Nonne buccella Dominica veneni fuit Indæ? Et tamen Accepit. Et cum Accepit, Inimicus in eum intravit: non quia malum accepit ſed quia bonum malè malus accepit. Aug. Tract. in Ioh. 26.

not in a right Order, and therfore not only no blessing but a breach followes both upon soule and body.

The grounds of this Truth are these two.

First, All Gods Law is copulative, *Iam.* 2.10. And therefore marke *Deu.* 5.17,18,19,20,21. how those Commandements are layd downe, Thou shalt not kill, *And* thou shalt not commit Adultery, *And* thou shalt not steale, *And* thou shalt not beare false witnesse, *&c.* He doth not say as *Exo.* 20. Thou shalt not Kill, Thou shalt not commit Adultery, Thou shalt not steale, *&c.* But wee see one of these Commandements is knit to the other by the Copulative particle *And.* That same particle *And* is amongst these Commandements as the Taches, and Loopes were amongst the Curtaines of the Tabernacle. The taches put into the loopes did couple the Curtaines of the Tent, and sew the tent together that it might bee one. *Exod.* 26.10,11. So doth this particle cou-

ple these Commandements together. Now as it is with those Commandements there specified, so it is with all the rest, the first, second, third, &c. Thou shalt have no other Gods before me, *And* thou shalt not make to thy selfe any graven Image, *And* thou shalt not take the Name of the Lord thy God in vaine. So that the breaking of one is the breach of the whole Law, as he that had uncoupled but one Curteine of the Tabernacle had uncoupled the whole Tent. Now then the same Law of God that commands *Ordinances*, the same Law of GOD commandes *Order*. And hee that breakes the Commandement enjoyning order whether outward or inward, makes a breach upon the whole Law. And when we make a *breach*, what can wee looke for but a *breach?* God commandes order, even outward order, and will have it precisely observed. *Levit.* 1. 7, 8. *The Priests shall lay the woode in order upon the fire, and the Priests shall lay the parts, the head,*

and

and the fat in order upon the woode. Not onely woode layd upon the fire, but layed in *order*, not onely the parts, head and fat layd upon the wood, but layd in *order*. And *Abraham*, *Gen.* 22.9. Layd the wood *in order*.

Now GOD that commandes outward order, and ſtands ſo punctually upon the outward *order*, how much more commandes He, and ſtandes He upon inward *order*, the right ordering, and diſpoſing of the inward man? If God will have the wood in *order*, the parts of the Beaſt, the fat, and the head in *order* in the Sacrifice, how much more requires hee to have the Heart and Soule of a man in *order* in any holy ſervice, and in the uſe of any holy Ordinance of His? As to *Hezekiah* in that caſe, *Iſ.* 38. 1. *Set thine houſe in order, for thou muſt dye.* So ſet thy Soule *in order*, for thou muſt pray, heare the Word, receive the Sacrament. *Let all things bee done decently, and in order*, 1 *Cor.* 14.40. That is a Cannon, and a Commandement for outward *order*,

and God that will have men so Canonicall for His outward *order*, how much more requires He that men be as regular for inward *order*? Let all things be done holily, and in Spirituall *order*. Let not onely the Word be heard, Gods Name be called upon, the Sacrament received, but let it bee done after the due *order*, with an heart, and a spirit so spiritually ordered as God commandes. So that God commanding inward *order*, as well as an outward Ordinance, and His Law being Copulative, such must our obedience be, or else we make a breach in His Law, in uncoupling what he hath coupled together. *What God hath joyned together let no man put asunder*, what GOD hath coupled together, let no man uncouple. He hath coupled together the second Commandement enjoyning His Ordinance, and the third enjoyning the inward manner, and *order* of the use of His Ordinance. And therefore to use His Ordinance without that *order* is a breach of what

He

He hath coupled. And if we make a breach in His Law, what wonder if He make a breach in our ſervice, in our comfort!

2 That ſame, *Levit.* 22.21. *perfect ſhall it be to be accepted.* God expects perfection, perfection of parts where man expects acceptance. Now as unto that which is *good* ſo unto that which is *perfect* there muſt bee an entire concurrence of all requiſites. The defect or want of any one thing required may cauſe an imperfection, but to the conſtitution of perfection, there muſt be a meeting of all things required. It will appeare in the caſe ſpecified, *Lev.* 22.21. The ſacrifices of Beeves, or Sheepe there mentioned muſt be *perfect.* Now if the beaſt had wanted but any one part, an eye, an eare, an horne, an hoofe, any one of theſe defects had cauſed an imperfection, and the ſacrifice had beene imperfect, and ſo no acceptance of it. But now to have made it *perfect to bee accepted*, it muſt have all, and every one of the

Non eſt Actio bona ſimpliciter niſi omnes bonitates concurrant: quia quilibet ſingularis defectus cauſat malum, bonum autem cauſatur ex Integra cauſa. Tho. Aquin. 1a. 2æ. qu. 18. Art. 4.

Bonum cauſatur ex Integra cauſa, malum autem ex ſingularibus defectibus. Id. ibi. qu. 19. art. 6.

parts, every member of the body in its number, and proportion. Now the equity holds in all dutyes of worship. To what end is our worship, if not *accepted*, if we will have it *accepted* wee must have it *perfect*, there must be all these things in it that *God* requires. Now *God* requires in worship, not only that wee use his Ordinance, but his *order*; as outward, so inward. Now when there is this perfection that *God* requires, then may a blessing, and acceptance bee expected. But if that *order*, that Spirituall *order* which God calls for be wanting, if wanting in any one part of it, there the duty is imperfect, there no acceptance can be looked for, but rather a breach. We may see it exemplified in the Law of the peace offerings, *Levit.* 7. First see the Ordinance of God, *verſ.* 11, 12, 13. There is the substance of the sacrifice prescribed. Then the *order* is prescribed. That they be eaten *in due time*, *v.* 16. *It shal be eaten the same day that he offers his sacrifice.* That the *flesh be cleane*,

verſe

v. 19. *And the fleſh that touches any uncleane thing ſhall not be eaten.* That the *perſons* that doe eate it muſt be *cleane*, *verſe* 19. *And as for the fleſh, all that be cleane ſhall eate thereof*, that is, all that eate therof muſt be cleane, as appeares by that which followes, *verſe* 20. So then as here is the Ordinance preſcribed, ſo the order of eating, that they be eaten *purely*, that *pure* things be eaten, that they be eaten of *pure* perſons. Their peace offerings thus eaten were accepted, becauſe here was perfection from the concurrence, and integrity of the cauſes conſtituting perfection: But now if any one of theſe things were miſſing in point of order it made them imperfect, and ſo unacceptable. If not *purely* in regard of *time*, though *pure fleſh*, and eaten by *pure perſons*, yet no bleſſing, no acceptance, but a breach, *verſe* 18. *It ſhall not be accepted, it ſhall be an abomination, and the ſoule that eateth of it ſhall beare his iniquity.* If not *pure fleſh* eaten, though in *due time*, and ſo *purely*, though by *pure perſons*,

Atque hæc munera pure, à puris, pura percipi oportuit ex præſcripto Dei, Iun. Analiſin Levit. 7.

persons, yet not accepted. It not eaten by *pure persons* though in *due time*, and though *pure things*, yet not onely no acceptance, and blessing but an uncomfortable breach, *even that soule shall bee cut off from his people, verse* 20,21. So then perfection being required unto acceptance, and an universall concurrence of all things commanded by God required unto perfection, and *order* being required of God as well as his Ordinance, therefore it is not enough to seeke God in an Ordinance, but he must bee sought after that due *order* which hee hath prescribed, or else we may not onely meete with no blessing, but with an heavy checke, and such a breach as may send us away from *Gods* Ordinances with a drooping, and a mourning heart.

Vse 1. This serves first to let us see what the reason is that many times after our seeking GOD in His Ordinances it fares so ill with us as it doth. God hath promised to make us *joyfull in*, and so to send us *joyfull away* from his house

houſe of prayer, *Iſa.*56. And he makes his people not onely to feele joy, and gladneſſe, but he makes them *heare it*, *Pſal.*51.8. He infuſes it by hearing the Word, and promiſes opened. He promiſes to make us riſe from His Table full of quikning, comfort, joy, refreſhment, and raviſhment of ſpirit: *Take eate this is my body*, my body which ſhall feede you, quicken, refreſh and comfort you. Now it may be thou haſt come many a *Lords-Day* to the houſe of God, to the Table of the *Lord*, and haſt met with no ſuch bleſſing, haſt found no ſuch cheering, no ſuch comfortable refreſhment: Nay thou haſt rather met with a blowe, and a breach, thou haſt gone away with a dead, a ſad, a drooping, an uncomfortable ſpirit. Thou haſt ſeene it may bee ſome ſuch ſpirituall token of *Gods* diſpleaſure, as might make thee call the Church, the Table of the *Lord*, *Perez-uzzah*, or *Perez-nepheſh* the breach of thy ſoule. And what thinkeſt thou may the reaſon be? Is Gods hand

hand shortned? Is His fidelity weakend? Are His Ordinances deforced or enfeebled? No, by no meanes. God is as powerfull and as faithfull as ever, His Ordinances as energeticall, operative, and efficacious as ever: what then may the reason bee? An hundred to one, but the *Lord* hath made this breach upon thy soule because thou soughtest him not after the *due order*. Call thy selfe to an account, was there that prayer, humiliation, renewing of thy repentance, and quickning of thy faith before hand as there should have beene? If thou hast made a breach in Gods *order*, it is not strange that God hath made a breach in thy conscience, and comfort. Certainely it seldome fares thus ill with any man in the use of GODS Ordinances, but upon due search it will bee found that there hath beene a neglect of *due order*.

Vse 2. And let it teach us in the second place, not to rest contented in the bare and formall use of any Ordinance

nance; but let it be our great care, to ſeeke God in it, after the due Order. Doe not ſatisfie thy ſelfe, and ſet up thy reſt in praying, hearing; but have a ſpeciall care to doe theſe duties after the due Order. But in more ſpeciall manner bee exhorted to thinke upon this, when thou art to receive the Sacrament. Men have generally an high conceit of the Sacrament, what ever eſteeme they have in the mean time of other Ordinances. And true it is, that it is a very precious Ordinance of God, and highly to bee eſteemed; but yet ſtrange it is, to ſee what little regard men have to come in due Order thereunto. In any caſe men muſt come; and it were the greateſt wrong that could be if they ſhold not come: be they adulterers, drunkards, ſwearers, bee their lives and wayes what they will, yet becauſe it is the cuſtome to come at ſuch a time, in any caſe they muſt come. No queſtion but many have the ſame idle and vaine conceits that ſome had in Saint

Multos video qui Christi corporis sunt participes inconsiderate, & temere, & magis ex consuetudine, & lege quam ex cogitatione, et consideratione. Si advenerit, inquit, tempus sanctæ quadragesimæ, qualiscunque fuerit quispiam, fit particeps mysteriorum, si advenerit dies Epiphaniorũ. Atqui tempus ad ea accedendi, neque Epiphania, neque quadragesima, facit dignos qui accedunt, ἀλλὰ ψυχῆς εἰλικρινεία, καὶ καθαρότης. Chrysost. ad Eph. hom. 3.

GOD *must be sought*

Saint *Chrysostomes* time, that if they came at such and such times, what ever their lives were, yet it skill'd not, the comming at such times was disposition sufficient for the service. But heare how he cries downe that vaine consent. *I see many*, sayes he, *that are partakers of the Body of* Christ, *inconsiderately, and rashly, more out of custome and law, than out of consideration. If the time* (sayes one) *of holy Lent be come, or the day of Epiphany be come, what kinde of person soever the man bee, hee is made partaker of the mysteries. But it is not the time of comming unto them, neither Epiphany nor Lent, which makes them worthy that come, but the sincerity and purity of the soule. Alwayes come with that, never come without it.* So that they lookt more at the time they came, than to come with sincerity and purity; as if the time should impart that holinesse to them which the Sacrament requires, and they neglected to bring with them. And are not there too many in the world,

world, that nouriſh ſuch ſecret conceits in their hearts, who thinke, that ſo long as they come at ſuch times as law and cuſtome ſets, all is well enough, there needs no more to look after. But let men know, that at what time ſoever they come, let it be ever ſo ſoleme a time, or how often ſoever they come, were it monethly, or daily, yet if they come not after the due Order, they ſhall be ſo farre from receiving a bleſſing, that they ſhall receive a breach, yea, a very curſe upon their ſoules: let a man come as oft as he will to the Sacrament, yet if he come not after the due Order, *God* will deale with ſuch a communicant as with the wicked man in that caſe, *Iob* 20. 23. *When hee is about to fill his belly, God ſhall caſt the fury of his wrath upon him, and ſhall raine it upon him whileſt hee is eating.* So here, when a man comes to the Sacrament, and not after the due Order, even whileſt he is eating, GOD may raine downe his wrath upon him.

him; and when hee thinkes to eate *Christs* flesh, and drinke his bloud, that which he eats, may bee sawced, and that which hee drinkes, may bee spiced with the bitter wrath of God. Such is the case oftentimes of many receivers, who will bee comming to the Sacrament without any regard to *Gods* due Order: as it was with the Israelites at their Quailes, *Psa.*78.29, 30,31. *So they did eate and were filled, for he gave them their owne desire: but whilest the meat was yet in their mouths, the wrath of GOD came upon them.* Quailes were dainty food, but wrath was ill sawce: flesh they must needs have, no remedy, and they murmure that they have it not; flesh they have, and wrath they have. *And the wrath of God came upon thē while their meat was yet in their mouthes.* Who would have their meate to have had their sawce? So, many will needs come to the Sacrament, by no meanes may they be perswaded to forbeare till better fitted, come they must, there is no remedy.

remedy: and they have their desire: but while the Sacramentall meate is yet in their mouths, the *wrath of God* comes secretly and insensibly upon their soules, because they come, and doe not seeke God after the due Order. That same is an heavie curse, *Psa. 69.22. Let their* Table *become* a snare *before them, and that which should have beene for their wellfare, let it become a trap.* It is very heavie, when our *ordinary Table* becomes a *snare* unto us; but to have the *Table of the Lord* become a *snare*, and the Sacrament wch is appointed for our *wellfare*, to become a *trap*; what judgement can be imagined heavier? And yet this is the sad condition of such as come not to the *Lords* Table after the due Order, even that *holy Table* becomes a *snare* unto them. How wondrous jocund and jolly was *Haman*, that he must go with the King to *Esthers* banquet? *Esther 5.9. Then went* Haman *forth*, that day, *joyfull, and with a glad heart.* And he brags of it, *Vers. 12. Yea, Est-*

her the Queene did let no man come in with the King, unto the banquet ſhe had prepared, but my ſelfe; And to morrow I am invited unto her alſo with the King. But little reaſon had the man to be ſo cranke; for not only at the banquet; but at the banquet of *wine*, *Eſther* 7.7. which was the merrieſt banquet of all, hee meets with the Kings wrath, and thereupon with the ſentence of death. How happy were it, it were not the caſe of many Communicants; full brag & jolly they be, that though they bee moſt unfit, yet they may come, and none can keepe them back; and to the Sacrament they will goe, that they will: but alas, at the very *banquet of wine* they meet with the King of Heaven, his wrath upon their ſoules, which there arreſts them, and ſentences them to death. As if *God* ſhould ſay, Loe, here is a company of people come to my Table, & amongſt them, I ſpie a great many that are not come after the due Order: and ſhall ſuch as theſe that thus unduly and diſ-

orderly

orderly ſeeke me, meet with my bleſſing? Shall theſe have my Chriſt? ſuch as theſe, ſhall they eate my ſons fleſh, and drink his bloud? No, here is not for you. *God* will ſay to them, as *Nabal* to *Davids* ſervants, 1 *Sam.* 15.10,11. *Who is David? And who is the ſonne of Ieſſe? Shall I take my bread, and my water, and my fleſh, that I have killed for my ſhearers, and give it unto men, whom I know not whence they be?* So will the *Lord* ſay to all ſuch, Who are ye? and whence are ye? ſhall I take my Sacramentall bread, and my Sonnes fleſh and bloud, which I have prepared for ſuch as come after the due Order, & give it unto a company of perſons, I know not whence they are? Be gone, and meddle not; or if you will needs be medling, not only no bleſſing, but my curſe be upon your communicating. Therefore in the feare of GOD looke we to it, to come to this holy Ordinance in an holy Order. A great conſcience is to be made of comming. It is a grievous

ſin to neglect *Gods* Ordinance; and as great a conſcience is to be made of comming after the due Order. Be no leſſe ſolicitous to come in due Order, than to come to the *Ordinance*.

Chap. 2. *Of preparation before the Sacrament, and the neceſſity of it.*

SInce then our comming to the Sacrament, is not enough, unleſſe we come in due Order: and ſince the danger of comming otherwiſe is ſo great, it will not be amiſſe to make enquiry, & to conſider what is that *due Order*, and that holy and ſpirituall manner, after which *God* is to be ſought in the Sacrament.

This due Order therefore of ſeeking *God* in the Sacrament of the Supper, it ſtands eſpecially in three things, or three kinds of Duties.

In

In { 1 *Doing ſuch Duties as muſt go before the Sacrament.* Antecedaneous Duties.
2 *Doing ſuch Duties as accompany the Action of Receiving.* Duties concomitant.
3 *Doing ſuch Duties as follow after the Action of Receiving.* Duties Subſequent.

1 *In doing ſuch Duties as muſt go before the Sacrament.* And they may all be reduced to this one duty of *Preparation.*

The Duty then before the Sacrament, is *Preparation.* This is GODS Order, and this is to ſeeke *God* after the due Order, to begin with *Preparation:* and the man that deſires to ſeek God orderly, muſt firſt prepare himſelfe. A man comming to the Sacrament without preparation, comes not after the due Order. *Take heede to thy foote when thou entreſt into the Houſe of the Lord, Eccl.* 5.1. Now when we come to the Sacrament, we come to the Table of the Lord: and

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if it concerne a man to prepare himselfe, before he enter into the *House* of the Lord; then much more when he comes to approach to the *Table* of the Lord. See how *David* speakes here in this Text, *Sanctifie your selves and your brethren, &c. for we sought him not after the due Order.* Therefore they that will seek God in due Order in the use of his Ordinances, must first *sanctifie* and *prepare* themselves. It holds good in the case of the *Sacrament* which *Samuel* spake in the case of Sacrifice, 1 *Samuel* 16.5. *Sanctifie your selves, and come with me to the Sacrifice.* So, *Sanctifie your selves,* and come to the *Sacram*t. Come, but first sanctifie your selves, *Psal.* 26.6. *I will wash my hands in innocency, and* So, &c. 1 *Cor.* 11. *Let a man examine himselfe, &* So, &c. It was not enough then to cõpasse *Gods* Altar, but it was to be cõpassed *So.* It is not enough to eate of this bread, to drinke of this cup, but it must be eaten *So*, drunken *So.* This same *So*, it notes unto us the due Order

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Order of seeking God in his Ordinance. We seek God in due Order when we seeke him *So:* we eat and drinke in the Sacrament in due Order when we eat and drink *So.* That is, when we do it *So*, as S. *Paul* enjoynes, With due preparation going before. There ought to be no lesse care in us comming to receive the Sacrament of the Lords Supper, than was required in the *Iewes* to the eating of the Passeover. And speciall care was required of them for preparation, see 2 *Chron.* 35. 6. *So kill the Passeover, and sanctifie your selves, and prepare your brethren.* And if they were in their places to be carefull to prepare others, how much more ought others to be carefull to prepare themselves? And that is to be observed, *Exod.* 12. 3. *Speake unto all the Congregation of Israel, saying, In the tenth day of this moneth, they shall take to them every man a Lambe, a Lambe for an house.* And Vers. 6. *And ye shall keep it untill the fourteenth day of the same*

moneth. So that the Lambe was taken and set apart, *foure dayes* before it was killed. What might the meaning of that ceremony be? what ever other meaning it had, this might be one thing aimed at therein; to teach them what care they were to have, of preparing themselves for eating the Passeover: if the Lambe must be prepared, and be set and kept apart from the rest of the flock, *foure whole dayes* before; then how much more were they in a solemne and an holy manner, to prepare *themselves* for the eating of that Lambe? What was all that foure dayes separation of the Lambe, but a continuall standing-Sermon, preaching preparation to them? It was as if *God* had said unto them, *Be ye also prepared.* It questionlesse teaches that there should be a preparation; and that not a sudden, but a solemn serious preparation, some good space of time before men come to receive the Sacrament.

Therefore we reade, *Iohn* 19.14. That

That the *Iewes* had a *day of preparation*, and it was the *preparation of the Paſſeover*. And Verſ. 31. *Becauſe it was the preparation*. And upon that ground was that Act of theirs, In abſtaining from comming that day into the Iudgement Hall, *Iohn* 18.28. *And they themſelves went not into the Iudgement-Hall, leſt they ſhould be defiled; but that they might eat the Paſſeover*. It ſhewes, that upon the day of their preparation, they were to take heed of doing any thing that might defile them, and unfit them for the eating of the Paſſeover: though it be true, that they were not in that caſe ſo carefull to keepe themſelves from morall, as from ceremoniall defilement. And if ſuch preparation were required for the eating of the Paſſeover; why then ſhould not there be as great a care at leaſt, if not greater, to come with due preparation to the Lords Supper? Is our ſacrament inferior to theirs, in inſtitution, excellency, efficacy, benefit, and comfort? Nay, is it not in many regards

regards above and beyond it? and shal our preparation be lesse than theirs?

When we are invited to our neighbours Tables to feast with them, how doe we spruce up our selves, in our comelier and cleanlier apparrell, and how much rather will we choose to be absent, then to come in undecent and homely attire? When we come to the Sacrament, we come to the *Lords* Table, to a Feast of his preparing: and therefore should be no lesse carefull to dresse, trim, and spruce up our soules, then we are to trim our bodies when we goe to the Tables of men. It is a sad thing to consider, what little care and conscience men generally have of this duty; and how rudely and rashly men thrust themselves into Gods presence, and unto his Table. Many have the civility and the manners, not to offer to sit downe at a Noblemans Table, because they doe not judge themselves persons of that rank and quality, who are fit to sit downe at such a mans board.

board. But who is it that doth not thinke himſelfe as fit, and as worthy, to ſit downe at *Gods* Table as the holieſt, and the beſt prepared perſon that is? Our Saviour put a queſtion to thoſe Diſciples, *Mat.*20.22. *Are ye able to drinke of the cup that I ſhall drinke of?* And we know how roundly, but yet withall how raſhly they anſwer, *We are able.* So, put the like queſtion to moſt men; Are yee able and ready fitted, and worthy to drink of the Cup of the *Lords* Table? and you ſhall have as round and as raſh anſwer, *Wee are able*, wee are fit and worthy; and yet the Lord he knowes they never have beſtowed one poore houre in preparation: they are ſo far from foure dayes, they have not foure houres preparation; ſo farre from a preparation-day, that there is not ſo much as a preparation-houre with thē. The preparation, ſpecially of the younger ſort, is to put on their beſt dreſſe, their finer apparell; and to be a little braver when they come to the

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Sacrament than at other times. But for a ſpirituall preparation of the heart, to fit it for ſo holy and ſolemne a ſervice, it is a thing that is never once look: after nor thought upon. To quicken men then to this Duty, conſider theſe things:

1 Firſt, *According to a mans preparation, ſuch is his profit and benefit. God* proportions every mans profit by the Sacrament, according to his preparation to the Sacrament. The more diligent and ſerious preparation before we come, the greater benefit and profit when we come. Preparation is the ſeed time, receiving is the harveſt: every man reapes proportionably to what he ſowes. He that ſowes nothing, reapes nothing. No preparation, no profit. Hee that ſowes little, reapes not much, reapes but little, 2 *Cor.* 9.6. *Hee that ſoweth ſparingly, ſhall reape ſparingly.* He that is ſparing and ſlight in his preparation, ſhall reape but ſlightly and ſparingly in matter of benefit: little preparation,

little profit. But the more we prepare our ſelves, and the more time, paines, and diligence, we ſpend therin, the greater benefit and comfort we ſhall meet with in receiving: for he which ſowes bountifully, ſhall reape bountifully. It is in the duty of receiving, as in the duty of praying. The more prepared the heart is to pray, the greater is a mans returne from heaven, *Pſal.*10.17. *Thou wilt* prepare *their heart, thou wilt cauſe thine eare to heare.* To have our heart prepared is the due order of ſeeking God in prayer. And the more God gives a man an heart to prepare himſelfe to pray, the more God prepares his owne eare to heare. So in the caſe of receiving; thou wilt prepare their heart, thou wilt cauſe thine hand to give. God ſo enlarges his hand, as we enlarge our hearts; and nothing furthers the enlargement of the heart more, than ſolemne preparation. Then may a man expect a liberall and plentifull bleſſing in the uſe of the Ordinance,

Ordinance, when he comes with a ſufficient preparation and ſanctification of himſelfe. *Hezekiah*, his paſſe-over which he appointed to be kept, could not bee kept at the appointed time, but was put off to the ſecond moneth; and the reaſon is given of it, 2 *Chron.* 30. 3. *For they could not keepe it at that time, becauſe the Prieſts had not ſanctified themſelves ſufficiently*: which implyes, that when the Paſſe-over was to be celebrated, the Prieſts were not only to ſanctifie themſelves, but to *ſanctifie* themſelves *ſufficiently*. And ſo it holds good for people alſo; that when they come to the Sacrament, they muſt have a care not only to *ſanctifie* themſelves, but to *ſanctifie* themſelves *ſufficiently*. There may be an *inſufficient* preparation; and where the preparation is inſufficient, there cannot be expected ſuch a ſufficient meaſure of ſpirituall good, and bleſſings, as we deſire. The more ſufficient our preparation is, the more *effectuall* the Sacrament ſhall be. The

efficiency

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efficiency of the Sacrament, is ever ſutable to the ſufficiency of our preparation.

Fill the mens ſacks with food as much as they can carry, ſayes *Ioſeph* to his Steward, *Gen.*44.1. Look how they came prepared with ſacks & Beaſts, ſo they were ſent back with corne: the greater and the more ſacks they had prepared, the more Corne they carry away: if they had prepared but ſmall ſacks, and a few, they had carried away the leſſe. A prepared heart is a veſſell that ſhall be filled at the Sacrament, *Open thy mouth wide, and I will fill it*, *Pſal.* 81.10. Now the more or leſſe the heart is prepared, the greater or leſſer is the Veſſell. According to the ſize and capacity of the Veſſell ſhall it be filled. Fill ſuch mens hearts with ſpirituall bleſſings, with vertue from Chriſt, with the comforts of the Holy Ghoſt, ſays the *Lord* at the Sacrament, fill them with ſpirituall food as ful as they can hold, as much as they can carry. What a ſweet

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Sacramenta sunt fodinæ gratiæ. Dispositio est vasculum gratiæ, pro majore dispositione, & affectu tuo majorem reportabis. Euseb. Nereml.

sweet comfort is that? Who desires not to carry away frō the Sacrament as much as may be? Then be carefull to prepare our hearts, and prepare then to the purpose. The larger is our preparation, the larger is our Vessell; the larger our Vessell, the larger is our largesse and doale at the Sacrament. If we carry not away as much as we would, it is our owne fault, that by preparation we did not furnish our selves with a more capacious vessell. The poore pittances that many goe from the Sacrament withall, make them droope when they are gone. They may thank themselves: for if *Iosephs* brethren had brought small sacks, they could not have carried away much corne out of *Egypt*. Let men come with hearts so prepared as they should, and they shall be laden and filled with as much as they can carry.

2 Secondly, when we come to the Sacrament, *We come to meet God, and to serve God.* We come to *meet God.* Now

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Now it must be in cases of meeting God in mercy; as it must be in cases of meeting him when he is displeased. *Amos* 4. 12. *Prepare to meet thy God, O Israel.* In cases of justice and displeasure, God will meet with men though they prepare not; yea, and because they prepare not; but in a case of blessing in the use of an Ordinance, no preparation, no meeting. They that will meet God in an Ordinance must draw neer to him, *Iam.* 4. *Draw neere to God, and he will draw neere to you.* There must be a mutuall drawing neer betweene God and us, if ever we will meet. If God draw neere to us, yet if we draw not neere to him, we cannot meet him. Now unlesse we first prepare our selves to an Ordinance, we cannot come neere unto him: but when prepared, then we are in a disposition and qualification to come neere unto him. Marke how *Hezekiah* speakes to the *Levites*, 2 *Chron.* 29. 31. *Now ye have consecrated your selves to the Lord*, Come neere,

Note 1.

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and bring Sacrifices, and Thank-offerings into the house of the Lord. The *preparation* of a mans selfe is the *consecration of a mans selfe*; and when by preparation a man is consecrated and sanctified, then may a man come neere and draw neere, and so meet with God. But if no preparation, no consecration; if no consecration, no drawing neere; if no drawing neere, no meeting with God. To the same purpose is that, *Exod.* 12.48. *When a Stranger shall sojourne with thee, and will keepe the Passeover to the Lord, let all his males be circumcised, and* then *let him* come neere *and keep it.* So that first there must be circumcision, before he must come neere. An unprepared person is uncircumcised, and such an one may not come neere; and how can he meet with God that may not come neere? So when we come to the Sacrament, we come to serve God: it is a speciall service of his Name. Now no service can be done to God without preparation,

1 *Sam.*

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1 *Sam.*7.3. *Prepare your hearts unto the Lord, and ſerve him.* So that if no preparation, no ſervice. Vnprepared perſons in comming to the Sacrament doe God no ſervice at all. The very Heathens ſaw that by the light of Nature, that God was not to be ſerved at an adventure, or by the way; but that men ſhould come on purpoſe to worſhip him, and come *prepared from their houſes.* If therefore we intend God a ſervice in the receiving of the Sacrament, Come we prepared. All Gods ſervices require a precedent preparation.

οὐκ ἐκ παρέργου προσιτέον, ἀλλὰ οἴκοθεν παρασκευασάμενον. Plut.

Thirdly, it is a comfortable ſigne of *uprightneſſe and ſincerity of heart, to prepare our ſelves religiouſly* for the receiving of the Sacrament: and the more forwardneſſe and readineſſe in preparation, the greater ſigne of uprightneſſe of heart. When the Sacrifices, and the reſt of that ſervice of God was to be performed, 2 *Chron.* 29. we find that Verſ. 34. The Prieſts were too few, and the Levites

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were faine to helpe untill the other Priests had sanctified, had prepared themselves: but what was the reason the Levites were forwarder to sanctifie themselves than the Priests were? The reason is laid downe in the end of the Verse, *Because they were more upright in heart:* therefore by proportion it followes, that they that are most forward and most carefull to sanctifie and prepare themselves for the Sacrament, are the most sincere and upright in heart. And as in all Ordinances, so especially in the Sacrament, it is good to come with an upright heart. We come thither that it may doe us good, and that we may receive good from God in it: with the more sincerity we come, the more may we looke for good, *Psal.* 125.4. *Doe good, O Lord, unto those that bee good*, and to them that are *upright in their hearts.* God will *doe good* in the Sacrament to all such as come to it with an *upright heart.* And they that come duly prepared, come with upright hearts. Fourthly,

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Fourthly, no man can come ſo worthily as hee ought, nor ſo fit as he ought; when wee have prepared our ſelves the beſt that we can, yet alas, what a deale of deadneſſe and dulneſſe of ſpirit, what a deale of hardneſſe of heart will come along with us? But here now is one ſingular encouragement to ſeeke God in this Order of preparation. *Though a man may have many wants*, may come much ſhort of that he ſhould have, and be; yet if the *Lord* ſee that a man ſets himſelfe ſeriouſly to prepare himſelfe, and that he takes paines in the duty, that he may ſeeke God ſincerely in the uſe of the Sacrament, he will winck at, beare with, and paſſe by many failings, and they ſhal prove *no hinderance at all to his profitable and comfortable receiving*. Conſider that paſſage 2 *Chron.* 30.18, 19, 20, 21. There were diverſe of them that had eaten the Paſſeover otherwiſe than it *was written*; that is indeed a fault, for that was not to eate the Paſſeover

ter the due Order; and their faile was, *That they had not cleanſed themſelves:* they failed in ſome legall and ceremoniall purification: but yet, though they failed in outward preparation, yet they were carefull of the inward and ſpirituall preparation of their hearts. That being done, though the other were overſlipped, *Hezekiah* prayes for them on this manner, *The good Lord pardon every one that prepares his heart to ſeeke God, the Lord God of his Fathers, tho he be not cleanſed according to the purification of the Sanctuary.* As if he had ſaid, Lord though theſe men have not purified themſelves with outward purification, yet in as much as they have prepared and purified their hearts, ſo long as the main and materiall thing is done, be pleaſed to pardon this faile: impute not this want unto them, neither let it be any barre to thy bleſſing, but that faile notwithſtanding, let thine Ordinance be powerfull & effectuall unto them. And ſee what the ſucceſſe was, V. 20.

And the Lord hearkened to *Hezekiah*, and healed the *people*. And Verſ. 21. There followed great gladneſſe of heart in the people, *they kept the Feaſt of unleavened bread with great gladneſſe*. See then how gracious God is to paſſe by all wants and weakneſſes, to heale them and hide them, when people are carefull of the maine, to *prepare their hearts* to ſeeke God in an Ordinance. There followes gladneſſe and joy of ſpirit upon it, that was a ſigne of Gods being wel pleaſed with them. And that is ever the fruit of preparation; a prepared heart ſhall be a joyfull heart. See 2 *Chron.* 29. 35, 36. *So the ſervice of the houſe of the Lord was ſet in Order. And Hezekiah rejoyced, and all the people, that God had prepared the people.* Here was Gods *ſervice* ſet in *Order*, and Gods *ſervants* ſet in *Order*, their hearts prepared and ſet in Order; and *Hezekiah* and *all the people rejoyced.*

Chap. 3. *Of the great danger of comming to the Sacrament without preparation.*

SVfficient might these things already mentioned be to make us carefull to come to the Sacrament after the due Order with preparation. But because our careleſſe hearts are not ſo eaſily wrought upon; try we yet a little further what we may be brought unto by ſhame or feare of danger: for to come to the Sacrament without due preparation, is both a ſhamefull and a dangerous thing.

Rogo vos, fratres, diligenter attendite, ſi ad mensam cujuſque potentis hominis nemo præſumit cum veſtibus conſciſſis & inquinatis accedere, quanto magis, &c. *Aug. De temp. Ser.* 251.

1 Firſt, it is a *matter of ſhame*. It were a matter of *foule ſhame*, for a man to come and ſit downe at a great mans Table in rags and tatters, in his naſtineſſe and filthineſſe: and in ſuch a caſe how would we take and tucke up ſuch an one, *Art thou not aſhamed* to come to ſuch a mans Table in ſo baſe a faſhion? What an uncivill fellow

low art thou, in ſuch a garbe to come into ſuch a preſence? And is it not then a matter of fouler ſhame, to come rudely, unpreparedly, and unbeſeemingly, unto the Lords Table? Conſider that 2 *Chron.* 30. 15. *The Prieſts and the Levites were aſhamed, and ſanctified themſelves.* And why were they aſhamed? becauſe they had ſo long deferred their ſanctification and preparation, and therefore at length for very ſhame did ſanctifie themſelves. It was a matter of ſhame then that they had ſo long put off their ſanctification. They have cauſe of ſhame that ſanctifie not themſelves in due time for holy duties. And if it be a matter of ſhame to deferre it, though done at the laſt; then how much more is it a ſhame to neglect it altogether, and not to doe it at all? If a foule cloath ſhould be laid on the Communion Table, if the Napkin wherein the bread is laid were not cleane; if the Cup & Veſſels in which the Wine is put, were not made handſome,

Quid vero annon vides vaſa abluta adeo nitida & ſplendida? His longe mundiores oportet eſſe animas, his ſanctiores, & ſplendidiores. Quare? Quoniam illa propter nos fiunt talia. Illa eum qui ineſt non participant, non ſentiunt. Nos autem participamus, & ſentimus. Nunc autem vaſe quidem ſordido uti nolueris, ſordida autem & immunda accedis anima? ἀλλὰν ὁρᾶς τὰ σκεύη τῆς ἀγιωτέρας. Chryſ. *in Epheſ. 1. hom. 3*

ſome and decent, men wold cry ſhame of it, and would ſay that it is an arrant ſhame that the linnen and veſſels be in ſuch a caſe; that it is an arrant ſhame that theſe things are not provided and prepared to be in more decent and cleanly order. And a ſhame it were indeed: there ought to be an outward decency in theſe things. Our Saviour made no choiſe of any room at adventure to eat the Paſſeover in, but of a decent handſome furniſht roome, *Luke* 22.12. *He ſhall ſhew you a large upper roome*, furniſhed, *there make ready*. Now then were it a ſhame that the veſſels and linnen ſhould not in their kinde be fitted, and decently prepared: what a foule ſhame then not to have our ſoules and hearts prepared? what is a foule cloth or a ſullied veſſell, to a foule and an unprepared ſoule? Oh ſhame, that men will offer to come to Gods Table with ſluttiſh and unprepared ſpirits! ſhould not we much more be prepared than the veſſels? They containe

taine but the outward elements for our uſe; but we come to receive the body and bloud of Chriſt. Will we have the veſſels prepared, and can we for ſhame come with unprepared hearts?

2 Secondly, it is a matter of great *danger* to come unprepared to the Table of the Lord: that eating of the Paſſeover of theirs *otherwiſe than it was written*, 2 *Chron.* 30. 18. it was a dangerous thing: and *Hezekiah* was faine to make ſpeciall ſuite for mercy for them. And yet that want of theirs was but an omiſſion of ſome Legall Ceremony. How much more dangerous had it beene if for the inward ſubſtance of preparation they had done it otherwiſe than it was written? To come to the Sacrament without ſuch preparation is dangerous indeed. The dangers are theſe.

1 Firſt, that which the Apoſtle ſpeakes of 1 *Cor.* 11. 27. *Whoſoever ſhall eate this bread and drinke this cup of the Lord unworthily, ſhall be guilty of*

of the body and bloud of the Lord. The end of the Sacrament and our comming to it, is to *shew forth the Lords death.* But now if we come unpreparedly to it, we make our selves guilty of the Lords death. We come to the Sacrament *to drink the Lords bloud*, but if we come unpreparedly to it, wee come *to shed the Lords bloud*, and so instead of *drinkers prove shedders* of Christs bloud. An unworthy receiver is guilty of Christs bloud: how so? because he doth so as if he shed his bloud: he doth so as the shedders of Christs blood did. For looke as they that crucified & pierced Christ, powred not forth his blod that they might drinke it, but onely that they might powre it forth and shed it. So he that doth unworthily and unpreparedly drink his bloud, receiving thereby no profit nor benefit, he hath rashly and in vaine, shed his bloud. Now do but sit downe and consider how fearfull a thing it is to be guilty of *Christs bloud.* It is a fearefull thing to be guilty of any

Qui ratione reus sit indigne assumens? perinde nimirum ac si ipse sanguinem Domini effundat. Vn. qui tum pupugerunt Christum non ut biberent effuderunt, verùm ut effunderent, sic indigne bibens nihilque inde commodi referens iniustra ac temere profudit sanguinem. Theophil. *in* 1 *Cor.* 10. *&* Chrys. 1 *Cor.* 11. *hom.* 27.

any mans bloud, yea, to bee guilty of a wicked mans bloud, how much more then to be guilty of the bloud of the Sonne of God, of the bloud of God? *Deliver me, O Lord, from bloud-guiltineſſe*, cryes *David*, *Pſal.* 51. It is a very heavie thing, to have an hand in mans bloud. That ſame is a ſad Text, 2 *Sam.* 3. 28, 29. *I and my kingdome*, ſayes *David*, *are guiltleſſe before the Lord for ever from the bloud of Abner the Son of Ner, let it reſt on the head of Ioab, and on all his Fathers houſe, and let there not faile from the Houſe of Ioab, one that hath an iſſue, or that is a Leaper, or that leaneth on a ſtaffe, or that falles on the ſword, or that lacks bread.* What an heavie Imprecation was this upon *Ioab*, and that for the bloud of *Abner*, who was none of the beſt neither? And if ſo heavie a curſe upon *Ioab* for being guilty of *Abner's* bloud, how much more heavie will the curſe be upon him that ſhall be guilty

guilty of the bloud of Christ? God will require the bloud of a man at the hands of a beast, *Gen.9.5. The Ox that killed a man must be stoned to death, and his flesh must not be eaten. Exod.21.28.* Doth God *take care for Oxen* (sayes Saint *Paul*) in another case, and doth God doe justice, and require justice to be done upon Oxen? doth he require mans bloud at a beasts hand? Then how much more will he do justice upon men that are guilty of Christs bloud? and how much more will he require his Sons bloud at the hands of reasonable creatures, that by unprepared receiving the Sacrament, make themselves guilty of it? *Judas* his great sinne, for which, his soule and his memory is everlastingly accursed, was the betraying of innocent bloud, the betraying of *Christs* bloud; his sin was, That he was guilty of the bloud of the Lord. The horrible sin of the *Iewes* which we professe with so much indignation to abhor and detest, it was the shedding of

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of Christs bloud: and how remarkable and dreadfull a curse and vengeance, hath lyen upon their heads for the space of above fifteene hundred yeeres for that very bloud, according to their owne wish, *His bloud be upon us, and upon our children?* And doth it not then deeply concerne men to take heed how they make themselvs guilty of that bloud? Why then in the feare of GOD take heed of comming to the Sacrament unpreparedly. If thou commest unpreparedly, thou commest unworthily; and if thou commest unworthily, instead of being a *drinker*, thou wilt be a shedder of Christs bloud. Bloud is a crying sin, take heed above al things of having bloud cry against thee; but especially take heed of having Christs bloud cry out against thee. Christs bloud indeed applied by faith *speaks better things than the bloud of Abel*: but if wee make our selves guilty of it, as we do, if we come unpreparedly and unworthily to the Sacrament,

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Quod ſi ſple pellere non au des, mihi dicas. Non permittam iſta fieri. Animam prius tradam meam, quam dominicum corpus alicui indigno: ſanguinemque meum potius effundi patiar, quam ſacratiſſimum illum ſanguinem præterquam digno concedam. Chryſ. in Mat. hom. 64.

Sacrament, it ſpeakes no better things than the bloud of *Abel*: it then ſpeakes and cries as *Abels* bloud for juſtice and vengeance. Woe be to him for whom Chriſts bloud ſpeakes not; but woe a thouſand times more to him againſt whom Chriſts bloud cries. All which conſidered, were enough to make unworthy and unprepared ones to reſolve with themſelves in the caſe of receiving the Sacrament, as S. *Chryſoſtome* did in the caſe of giving it to unworthy ones. *I will rather*, ſayes he, *give my life, than I will give the body of Chriſt to any unworthy one, And I will rather ſuffer mine own bloud to be ſhed, then I will give that moſt holy bloud to any but him that is worthy.* So ſhould this conſideration worke men to thoſe thoughts. Is it ſo dangerous to receive the Sacrament unpreparedly? Shall I thereby make my ſelfe guilty of Chriſts bloud? Then ſurely I will rather loſe my bloud, then by unprepared and unworthy receiving make my ſelfe guilty of ſuch bloud.

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2 The *second danger is*, That a man comming unpreparedly to the Sacrament, he not onely receives no good, but a great deale of hurt to his soule. *Good* he receives *none*. *God* blasts his Ordinance to such a soule, so that it shall not yeeld its fruit and its efficacie unto such an one, *Isay* 1.13. *Bring no more* vaine *oblations*. Were not those oblations of Gods owne appointment, and by his owne precept? Why then are they called *vaine oblations?* because they were to them in the use of them but vain. Then a thing may be said to be *vaine*, when there is no profit in it. Things are vaine things which are unprofitable things, 1 *Sam.* 12.21. *Vaine things which cannot profit*. That is a vaine thing, that yeelds not a man fruit answerable to his paines and endeavours. *Levit.* 26. 20. *And your strength shall be spent in vaine, for your Land shall not yeeld her increase, neither shall the Trees of the Land yeeld their fruits*: They should use their strength in tilling and plant-

ing the Land; and yet all their labour should be vaine, because the land should not yeeld her increase, nor the trees their fruits. So here, when a man shall use Ordinances, come to the Sacrament, and they doe not nor can profit him: when a man comes to the Sacrament, and it doth not yeeld its increase and its fruit, then is the Sacrament vaine to such a man: and then the Sacrament yeelds not fruit, when men come unprepared unto it; for want of preparation was the thing that made their oblations vaine, as appeares *Isay* 1.16,17,18. For those whom he forbids comming before, he bids them come upon their preparation. *Come now*, namely, when you prepared your selves as is required, *Verse* 16.17. To come to the Sacrament, and not to partake of the benefit and fruit of it is an heavie thing. And it is the case of every unworthy and unprepared communicant. The same curse is upon him that was upon the Prince of *Samaria*, 2 *Kings* 7.2.

Behold

Behold thou ſhalt ſee it with thine eyes, but thou ſhalt not eat thereof. They ſee the plenty that *God* provides, but yet they eat not of that ſpirituall proviſion with which God ſo richly furniſhes his Table. They are ſpiritually in this caſe under thoſe curſes, *Hoſ.* 4. 10. *They ſhall eat, and not be ſatisfied. Hag.* 1. 6. *Ye eat, but ye have not enough; ye drink, but ye are not filled.* There is a Law. *Deut.* 16. 16. That three times in a yeere they muſt appeare before God, in the three ſolemne Feaſts: *And they ſhall not,* (ſayes the Text) *appeare before the Lord empty.* So muſt it be with us when we appeare before God in this ſolemne feaſt at the Sacrament, we muſt not appeare empty before the Lord. He that is voide of that diſpoſition of ſpirit which God requires, he that comes unprepared, he *appeares empty.* And what will the danger be of appearing empty? Surely as we come, ſo ſhall we goe; God will ſend us away empty. As in another ſenſe, God ſends

away *the rich and the full empty*, *Luke* 1.53. so in this sense he sends the *empty away empty*. Yea, the Ordinance of the Sacrament which in Gods institution comes to us as *Paul* to the *Romans*, *Rom.*15.29. *And I am sure that when I come unto you, I shall come in the fulnesse of the blessing* of the Gospell of Christ, shall come *empty handed* to us, and shall prove an *empty Sacrament* unto us. So that upon our receiving, it shall be no better with us, than with those in that case, *Isa.*29.8. *It shal even be as when an hungry man dreames, and behold he eats, but he awakes* and his soule is empty: *or as when a thirsty man dreames, and behold he drinks, but he awakes* and behold he is faint, *and his soule hath appetite*. So shal it be with every unprepared Communicant, he may eat and drinke the outward elements, and may thinke to eat Christs flesh, and to drink Christs bloud, but he is but in a dreame, he is never the fatter nor the fuller for his dreame, he came *empty* without *preparation*, and

and he goes away *empty* without *profit; his ſoule is empty.* It was a ſad threat againſt thoſe that refuſed to come to the Supper when they were invited, *Luke* 14.24. *I ſay unto you that none of thoſe that were bidden* ſhall taſte of *my Supper.* They ſhould not ſo much as taſte of it. There be many that come to the Supper in the Sacrament, and yet though they come, meet with that judgement that was threatned againſt them which refuſed to come to that Supper. They come and taſte not of this Supper; taſt not the ſweetneſſe, fatneſſe, and goodneſſe of this Ordinance. And all becauſe they come unprepared thereunto. * Not that Gods Ordinance in it ſelf is forceleſſe, & ineffectual, or that Gods hand is ſhortned, that he cannot conveigh a bleſſing thereby, but therefore the Sacrament proves a dry and an empty breſt unto them, becauſe they come ſo unworthily, and unpreparedly to it.

But yet this is not all. It is bad

* Sacramenta quidem, quantum in ſe eſt, ſine propria virtute eſſe non poſſunt: nec ullo modo ſe abſentat divina majeſtas myſteriis, ſed quamvis ab indignis ſe ſumi vel contingi Sacramenta permittant, non tamen poſſunt ſpiritus eſſe participes quorum infidelitas vel indignitas tantæ ſanctitudini contradicit. *Cypr. de cœn. Dom.*

enough to receive no ſpirituall good by receiving the Sacrament, but there is a further danger in it, there is a great deale of ſpirituall hurt received by it, when received unpreparedly. For that is a ſure thing, that when men receive not good by Ordinances, they alwayes withall receive a great deale of hurt, and when they are not the better, they are the worſe for them. So much that of the Apoſtle implies, 1 *Cor.*11.17. *That you come together, not for the better but for the worſe.* And he ſpeaketh it of their comming together to the Sacrament, as appeares V. 20. So thē when men come to the Sacrament & are not the better, they are the worſe. Men ſhould come together to the Word and to the Sacrament for the better; to be the better for it, to be quickned in their inner man; to have communion w^th Chriſt, to receive efficacy and vertue from him, but when they do not come together for the better; and be not the better by theſe holy duties, they are undoubtedly

undoubtedly the worſe. They are the worſe, for the Sacrament diſorderly received without preparation, ſpiritually the worſe, and that in reſpect of a double ſpirituall danger.

1 Firſt, inſtead of receiving Chriſt, we *receive* Satan. We come indeed to receive Chriſt, more quickning and grace from him; but comming unpreparedly, we not onely receive not Chriſt, but we receive Satan, and hardning from him in ſin, and more ſtrength and greedineſſe unto ſin, *Ioh.* 13.26.27. *And when he had dipped the ſop he gave it to Iudas Iſcariot the ſon of Simon, and after the Sop Satan entred into him.* Indeed it is ſaid, *Luke* 22. 3. That *Satan entred* into *Iudas* before his going to the high Prieſts, and compacting with them, and before his receiving this Sop. *He entred then*, that is, he began to enter, but now at the receiving of the Sop he *fully* and *wholly entred*. His head was in before, but now after the Sop he gat in his whole body. *Iohn* 13.2. *The*

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Nunquid Satanas tamen ante cor ejus intraverat? Omnino frater, ante buccellã cor *Judæ* intraverat, sed affectu, & voluntate tantummodo: post buccellã intravit Satanas effectu, & opere, tamen bona fuit buccella. Aug. *ad frat. in erem. Ser. 28.*

divell had put it into his heart to betray him, but now as it is said of *Ananias*, *Acts* 5. *He had filled his heart*. So that Satan now was more powerfull and efficacious in him, than before, hurries and headlongs him more violently then before, brings him to a ful & setled resolution to practise that perfidious villany in betraying his master. Satans entry implies a most stiffe and obdurate resolution, without any further delay or deliberation, to goe thorow-stitch with this mischievous purpose, and therefore, V. 30. *He went out immediately*. But now marke the time of Satans entry, and the time when the divell brought him to this thorow resolution of executing his treason, *After the Sop Satan entred into him*. This Sop was the close of the Sacrament of the Passeover, which Sacrament *Judas* had received, & the substance of that Sacrament the same wth our *Sacrament* of the Supper now. Now one would have thought that *Judas* not despising the ordinance but

but having been preſent at ſo holy and religious an exerciſe, it ſhould have beene a meanes to have weakned Satans power, and to have holpen him with power and ſtrength againſt Satan. But *Iudas* comming unprepared, he is ſo farre from getting ſtrength againſt Satan, that Satan gets ſtrength againſt him, and that at the very time *of the Sacrament*, 1 *Cor.* 10. 21. *Ye cannot drink the cup of the Lord & the cup of Divels: ye cannot be partakers of the Lords Table, and of the table of Divels.* But yet wicked men that are unworthy, and unprepared, becauſe they drinke the cup of the Divel, therefore when they drink the cup of the *Lord*, are ſo farre from receiving the Lord that they rather receive him whoſe cup they love. Becauſe ſuch delight in the table of Divels, therefore when they come to the Lords Table, Chriſt enters not after the bread, but he enters that enterd into *Iudas*, he in whoſe table they doe delight. And ſo an unworthy receiver makes the Table

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Nam in *Iudam* poſt cõmunicationem menſæ diabolus intravit, non quia contemptæ erat dominicum corpus, ſed quia impudentia *Iudæ* & malignitas mentis, ut adverſarius in eo habitaret effecit: ut diſcas quod indigna & fucata mente myſteriorum ſecreta celebrantibus a diabolo præparantur inſidiæ, & magis ac magis aſſimulantur eis qui non æquo animo Communicare feſtinant: & hæc dico, non ut vos terream, ſed ut cautiores efficiam. Nemo ſit *Iudas* in menſa. Chryſ. *de proditione Iudæ. hom.* 30.

Table of the Lord to be to him a Table of divels, and his cuppe the cuppe of divels, becauſe that after the unworthy and unprepared receiving of the Sacrament, Sathan enters. Sacraments unpreparedly received, are ſo far from making a way for CHRIST to enter, that they doe but prepare and make a way for Sathans entrance. Satan enters when the Sacrament is unworthily received; and brings men from the Sacrament with more hardneſſe of heart, with more power and ſtrength in them to carry thē to their old and former ſins. Now it is a very fearefull thing to have Satan enter into us at the Sacrament: it is fearefull to have him enter into us at any time, in any place; but to have him enter at the Sacrament, at the Lords Table, this is far more fearefull. To riſe up from the Lords Table with greater greedineſſe, and more eagerneſſe after our luſts; to riſe from the Lords Table with more

ſtrength

ſtrength and minde than before, to do the divell ſervice, is wondrous fearefull. And doth thine heart tremble at the thoughts of ſuch going from the Sacrament? then let thine heart tremble no leſſe at the thoughts of ſuch comming to the Sacrament, of comming unpreparedly unto it. Loth thou wouldeſt be to have Satan enter but into thine houſe, be as loth to have him enter into thine heart; eſpecially in the uſe of the Sacrament: and as thou wouldeſt be carefull to prevent ſo great a danger, ſo diſmall a caſe, ſo look to it to come in due order, duly prepared for the Sacrament.

Num & Sacramentum ſicut accipit ad vitam dignus, ſic ad judicium, & mortem propriam indignus. Sacramentum n. ſine re Sacramenti, mors eſt animæ. Res vero Sacramenti præter Sacramentum vita æterna eſt accipienti. *Bera. in can. Dom. Ser. 2.*

2 Inſtead of receiving that which might further our ſalvation, *we ſhall receive Iudgement, and damnation.* We come to the Sacrament to further our ſalvation, but comming unpreparedly further our damnation. 1 *Cor.* 11.29. *He that eates and drinkes unworthily, eates and drinkes his owne damnation.* The Paſchall Lambe might not be eaten raw, *Exod.* 12.9. *Eate not of it raw.*

raw. To teach that the Sacrament must not be eaten unpreparedly. He that receives *unpreparedly* eates the Sacrament *raw*, becauſe hee comes *rawly* and eates it *rawly* and unpreparedly. Now to have eaten the Paſcall Lambe *raw* had beene both unwholeſome, and dangerous. He that eates *raw fleſh* never digeſts it kindly. The eating of fleſh that hath not been ſo well prepared as it ſhould, that hath bin ſomewhat too *raw*, hath coſt many a man his life. As dangerous as eating of *raw* fleſh is to the body, ſo dangerous to the ſoule is the eating of the Sacrament *rawly*, and unpreparedly. It appeares by 2 *Sam.* 6.6. That Vzzah put forth his hand to the Arke of God upon a good intention, to ſave the Arke from a fall when the Oxen ſtumbled, or ſhooke it. But his good intention notwithſtanding, there was an *error*, or a *raſhneſſe* in it. And for that errour, and rathneſſe the anger of God was kindled againſt Vzzah, and for that errour and

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and raſhneſſe *God ſmote him there, and there he dyed by the Arke.* What is the Arke of God to the body, and bloud of the Sonne of God? And if God puniſht him ſo ſeverely for his *errour*, that he *raſhly* layde hold on the Arke, which yet he did out of a ſodaine feare of the Arkes comming to ſome hurt and miſcarriage, and without diliberation, there being no place for deliberation in ſo ſudden a chop; if yet *God* was ſo ſevere againſt him, how much more are they in danger to bee ſmitten for their errour that will raſhly put forth their hand to lay hold on the body and bloud of CHRIST? Eſpecially not doing it raſhly upon any ſuddaine occaſion that puts them upon it, but having time, and liberty for deliberation, yea and doing it againſt ſo many faire warnings as they continually have? Every one that meddles with the Sacrament unpreparedly, meddles with it raſhly, and he that meddles raſhly is in danger of *Gods* ſtroake, of a worſe ſtroake

ſtroake then Vzzahs was, of a ſtroake upon the ſoule, *for he that eates and drinkes unworthily, eates and drinkes his owne damnation.* So ſtrangely doth our unpreparednes pervert *Gods* Ordinance, and of an Ordinance of life makes it an Ordinance unto death. That as they ſpake in that caſe, 1 *Reg.* 4 40. *Oh thou man of God, death is in the pot:* So it may bee ſayd unto an unprepared Communicant, oh thou unworthy receiver, *Death is in the cup.* If thou drinke unpreparedly thou drinkeſt thine owne death. And as *God* ſpeakes of Ieruſalem to the enemies of it, *Zech.* 12.2. *Behold I will make Ieruſalem a cup of poyſon or a cup of trembling unto all the people roundabout*, ſo may it be ſayd of the cup in the Sacrament to an unprepared receiver. Behold I will make the cup in the Sacrament a *cup of poyſon*, or a *cup of trembling* to all unprepared Communicants.

The *Emperour Henry* the ſeventh was poiſoned in the bread by a *Monk*, and

Ideoq; alijs ſunt hæc munera odor vitæ in vitam, alijs odor mortis in mortem: quia omnino juſtum eſt, ut tanto periculoſius ſentiat beneficio gratiæ contemptores, nec indigni tanto gratiæ partaſ ſint facinoris manifeſtiores. Cypri. de cæn. dom.

Interijt nefarie necatus veneno per infectum panem ſacrum. Beneconventi, a Bernhardino Monachoe familia fratrum prædicatorum qui ad hoc a Florentinis erat conductus. Carion. Chronic. lib. 5.

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and *Pope Victor* the second was poysond by his Subdeacon in his challice, and one of our *Bishops* of Yorke was poysond at the Sacrament, by poyson put in the wine. Now if poyson were mingled with the Sacrament all bread, or if poyson were put into the cup, would not men tremble to eate that bread? would not that cup be a cup of trembling? would not the very feare and suspicion of poyson make men tremble to drinke of it? Assuredly if thou be an unprepared receiver there is *poyson* in thy bread, in thy cup, and it will poyson thy soule to death. And therefore it should make men as much tremble to come unprepared, as they would tremble to go away with their soules poysoned.

Medicus enim non daret venenum, salutem medicus dedit, sed indigne accipiendo, ad perniciem accepit. August.

If a *sonne* shall aske bread of any of you that is a Father, *will hee give him a stone*, sayes our Saviour? *Luk.* 11. 11. We professe when we come to the Sacrament that wee come to seeke *bread*, and *foode* for our soules. And bread, the true living bread that came downe

down from heaven is there to be had, but when we come unprepared, it so falls out with us, that in stead *of bread* we have *a stone* given us, a stone that will choake us. The Divell would have had our Saviour to have *turned stones into bread*, but contrarily men comming unpreparedly turne the *bread* in the Sacrament *into a stone*, so that not onely no more nourishment by it then by a *stone*, but so much danger by it, as by feeding on a *stone*, which is no lesse then death. *I will*, sayes *David*, *Psal.* 116. 13. *Take the cup of salvation.* How many in taking the cup in the Sacrament take the *cup of damnation*? Either take it a *cup of salvation*, or take it not at all.

3 The *third danger* is *bodily danger*. Vnprepared receiving brings bodily judgements upon men, as sickenesse, weakenesse, yea and death it selfe. 1 *Cor.* 11. 30. *For this cause many are weake, and sickely amongst you, and many sleepe.* For what cause? For receiving the Sacrament unworthily,

and

and comming unpreparedly to it: yea and ſome thinke that it might be the Peſtilence that was amongſt them for that *ſinne*, at leaſt ſome mortality was at that time amongſt them. As for the neglect of his worſhip, and Ordinances, God *falls upon men with the Peſtilence*, *Ex.* 5. 3. So no leſſe is he provoked for the undue order of uſing his Ordinances to *fall* upon men either with *peſtilence*, or other ſickneſſes. There be many when they bee ſicke will confeſſe themſelves to bee ſinners, and that it is for their *ſinnes* that GOD brings ſicknes upon them. Cuſtome, and faſhion teaches men at the leaſt to ſay ſo much. But if a man ſhould aske them wherein they be ſinners, or for what *ſinne* Gods hand is upon them, that they know not. *I have dreamed a dreame*, ſayes *Nebuchadnezzar*, *Dan.* 2. 3. but he knew not what his *dreame* was. So, *I have ſinned*, ſayes many an one in his ſickneſſe, but yet can ſcarce tell wherein, if he were put to

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it. I will tell you therefore wherein you are *sinners*, and for what one *sin* amongst many others God layes sicknesses, and that unto death upon you. *For this cause*, for your unprepared and unworthy receiving the Sacrament. *For this cause* God takes away your health, visits you with sore, sharpe, long, mortall sicknesses. *If we would judge our selves we should not bee judged*, 1 *Cor.* 11, 31. Because men doe not by *Iudging* themselves prepare themselves before they come, therefore *God* doth *Iudge* them by punishing with sicknesse and untimely death after they come. It may be there be some that greatly regarde not the danger of their soules that yet love their healths, and lifes well enough. If Spirituall dangers will not, yet let temporall dangers make men looke about them. When God cast *Adam* out of Paradise, he set an Angell with *a flaming sword* to keepe him from offering to make a re-entry. If *Adam* would have adventured, hee had certainly

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tainely gone upon his owne death. And ſo hath God ſet all his threatnings againſt unworthy receivers, as ſo many *Angels with flaming ſwords*, to keep off all unprepared perſons from the Sacrament. And becauſe all this notwithſtanding they will adventure to come in their unpreparednes, therefore they ſmart for it, God kills them with death for it. GODS Iudgements have beene very remarkable upon ſuch as have profaned, deſpiſed, and abuſed either the Table, or Veſſels belonging to the Sacrament, or the Elements themſelves.

For the prophaning of the Table, memorable is that divine vengeance wch was upon *Iulian* uncle to *Iulian* the Apoſtata. He comming into a Church at *Antiochia* profaned the *Lords* Table by piſſing upon it in contempt, and ſmote *Euzoius* the Biſhop who chode him, and ſought to hinder him from ſuch horrible villany. But not long after divine Iuſtice found him out, for he dyed miſerably, being

Centuriat. Magdeb. cent. 4. ca. 3. Theod. lib. 3. ca. 11, 12.

taken with a diſeaſe that rotted his bowels, ſo that his excrements came from him not by the accuſtomed paſſages of nature, but came thorow his wicked mouth, which had ſaid to *Euzoias* endeavouring to hinder him from that vile act, *that the divine providence tooke no care at all of Chriſtians affaires.*

Centuriat. Magdeb. ibid. & Theod.

For diſpoſing the *Communion* veſſels, or ſcorning at it that ſuch pretious veſſels ſhould be uſed at the Sacrament, that Iuſtice of God is remarkable upon *Felix* treaſurer to *Iulian* the Apoſtata, and himſelfe alſo an Apoſtata, for he beholding in the ſame Church thoſe veſſels which *Conſtantine*, and *Conſtance* had given for that uſe, *behold* ſaith he in ſcorne, *what veſſels the Son of Mary is miniſtred unto withall.* But ſuddenly the ſtroake of God was upon him, and he periſht miſerably, bleeding day and night at the mouth.

En qualibus vaſis miniſtratur Mariæ filio.

For abuſe of the Elements: The *Donatiſts* that caſt the holy Sacra-

ment

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ment to the Dogs were themſelves after devoured of Dogs. The Reverend and learned *Biſhop* that now is of *Durham*, reports a ſtory upon his owne knowledge of one S^r *Booth* a batchelour of Arts in S. *Iohns* Colledge in *Cambridge*, who being *Popiſhly* affected at the time of the *Communion* tooke the conſecrated bread, and forbearing to eate it, conveyed, and kept it cloſely for a time; and afterwards threw it over the Colledge wall: but a ſhort time after not indureing the torment of his guilty conſcience, hee threw himſelfe headlong over the battlements of the Chappell, and ſome few hours after ended his life.

In his learned booke of the Inſtitution of the Sacrament, li. 5. ca. 3. ſect. 5

Now howſoever all theſe were *ſinners* in another kinde then unprepared receivers be, yet thus far theſe examples may be of uſe to our preſent purpoſe, to let us ſee that God is a Iealous God in the caſe of his Sacrament abuſed and deſpiſed, that he will be a ſwift witneſſe, and a ſevere Iudge againſt ſuch. And though

unpreparedneſſe, and unworthy receiving be not a *ſinne* ſo foule as thoſe groſſe prophanations, yet therein there is a prophanation of GODS Name, and Ordinance, and therefore very dangerous, becauſe God will not beare nor brooke profanations of his Ordinance.

4 In the *fourth* and laſt place, conſider this one thing. It is a very dangerous thing not to come to the Sacrament, to neglect Gods Ordinance in an infrequent uſe thereof, or utter diſreſpect of it. *Gen.* 17. 14. He that neglected circumciſion was *to bee cut off*. And we ſee that God would have killed *Moſes* for neglecting his Childs circumciſion. *Exod.* 4. 24. And ſee that place. *Numb.* 9. 13. *But the man that is cleane, and is not in a journey, and forbeares to keepe the Paſſeover, even the ſame ſoule ſhall be cut off from his people, becauſe he brought not the offering of the Lord in his appointed ſeaſon, that man ſhall beare his ſinne.* And we know the ſeverity of their puniſhment that neglected

neglected to come to that Supper of the King *Matth.* 22.5,7. *They made light of it, and went their wayes*, &c. *But when the King heard thereof, hee was wroth, and he sent forth his armies, and destroyed those murtherers, and burnt up their City.* Not to *use* the Sacrament, and to be *without it*, is all one. And to be *without the Sacrament*, and *without* CHRIST, *and without God in the world*, *are joyned together*, *Ephes.*2.11,12. whilst they were called *uncircumcision*, at that time they were *without* CHRIST, and *without God* in the world. And the necessity of the use of the Sacraments appeares by this, that before the Israelites must enter into Canaan, they must bee circumcised, and eate the Passeover, *Iohn* 5. 7,10. To teach that all that will enter into the heavenly Canaan must of necessity in obedience to GODS Commandement *bee partakers of his Sacraments.* It is therefore very dangerous to be without the Sacrament, not to come

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Etenim sic vivendum est ut panem illum semper accipere valeamus, quia væ ei qui se alienum fecerit ab eo: Et multum væ illi qui spureus et immundus accesserit. Ubiq; grande periculum. Ideo magna necessitas instat ne indigni Inveniamur. Bern. de ordi. vitæ.

Non dixit, Cur accubuisti? sed ante accubitum & ingressum eum dicit esse indignum. Non enim dixit, Cur accubuisti? sed cur intrasti? Chrys. ad Ephes. ho. 3.

to it when *God* invites to it. And yet as dangerous as it is not to come to the *Sacrament*, yet it is no lesse dangerous to come, if we come *unpreparedly*. *Vnprepared comming* is as dangerous as *not comming*. It is with this *Supper* in the *Sacrament*, as it was with that *supper* of the *Kings*, *Mat.* 22. They that neglected to come, and absented themselves, they smarted. But *v.* 13. there was one *that came* to the *Supper*, and yet he seems to be more severely punisht then those that *came not*. *What* shall men be punisht for not comming, and be punisht for comming too? Yes surely, if they come not as they should, comming will not serve the turne. Marke that question, *v.* 12. *Friend how camest thou in hither?* He doth not say, Friend how *satest thou down*, but how *camest thou in*? Thereby implying that his *sinne* was not, that some indisposition had overtaken him in sitting downe, but that hee did not looke to himselfe, and prepare himselfe before he came in.

So

So it is in the Supper of the LORD. A man may transgresse as well in an *unprepared presence*, as in a *profane absence*. And hee may incurre a danger by comming, as well as by not comming. There is not a man comes to the Sacrament but GOD hath an eye upon him to take notice how he comes in, and if he come not in prepared he is like to heare of it to his sorrow. We come to the Sacrament to enquire of *God*, to seeke his face, and to receive a gracious answer from him. But if we come *unprepared*, in stead of an answer we shall meete with a question, *Friend how camest thou in hither?* Such a question as will trouble us to answer; Such a question as will gag us, that wee shall not have a word to say for our selves. A great many cannot endure their Ministers should question it with them to prepare them the better for that holy duty, but let such know that *God* himselfe will question them, and put them such a question

question as will smite them dumbe, and speechlesse: such a question, to which because they can make no answer, they must answer it in another kinde, *Take him, bind him hand and foot, and cast him into utter darknesse, there shall be weeping and gnashing of teeth.*

Chap. 4. *Of the necessity of knowledge in a Communicant.*

THus we have seene how needfull preparation is to the receiving of the Sacrament after the due order. It followes now to consider *what this preparation is*, or wherin it stands. The preparation required before the Sacrament, is twofold. *Habituall* and *Actuall: Habituall preparation* stands in the having of all such dispositions and graces, as qualifie a man for the worke of receiving. *Actuall preparation* stands in the exciting and awake-

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ning of thoſe graces and diſpoſitions, and renewing of them when a man is to receive. Both theſe muſt be done by him that will receive in due order. It is here as in preaching. A man that will preach the Word, muſt firſt be habitually prepared for the worke, by having ſuch gifts, graces, abilities, and miniſteriall qualifications of learning and knowledge in the Scriptures, as are required to accompliſh and furniſh a man for that work. He muſt be a man well read, well ſtudied. Now though a man be a furniſht man, and have competent abilities, yet he will not on a ſudden without any ſtudy ſtep up into the Pulpit, take a Text at adventure and fall a preaching; but beſides his habituall preparation in the courſe of his ſtudies, he will ſtudy afreſh upon a particular Text, and for a particular Sermon, and beſtow ſpeciall paines for that particular worke; and that is *Actuall preparation. Mat.* 13.52. *Every Scribe which is inſtructed unto the kingdome*

dome of heaven--- bringeth out of his treasure things new and old. He is instructed unto the Kingdome of Heaven, he hath a treasure of things new and old. There is his *habituall preparation* for preaching; he *brings them out*, namely by study and meditation, he gathers together things apt and fit for the present worke; there is his *actuall preparation*. And there is first an *habituall preparation* before an *actuall*. He first studies Arts, Tongues, Divinity, and then after studies his Sermons: his first study is *habituall*, his second is *actuall preparation*. Though a man should study a Sermon & have an *actuall preparation*, yet if he had not studied Divinity and other things needful, but wanted *habitual preparation*, it would prove poore, lank, empty stuffe: and though a man had studied Divinity, and had *habituall preparation*, yet if without study and premeditation, without *actuall preparation* he should offer to doe the worke, hee might be guilty of tempting God, might

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might make but wilde and confuſed worke of it, and might come off with a check. Neither of theſe thus preaching ſhould preach after the due Order: and both theſe might be as thoſe Prophets, *Zech.* 13. 4. *It ſhall come to paſſe in that day, that the Prophets ſhall bee aſhamed every one of his viſion, when he hath propheſied.* The firſt might well be aſhamed, becauſe he wanted *habituall*, the ſecond, becauſe he wanted *actuall preparation*. He is not fit to preach that wants *habituall preparation*: he may ſay (if called to preach) as *Zech.* 13.5. *I am no Prophet, I am an Husband-man; for man taught me to keep cattell from my youth.* I am not *habitually prepared*; I have not beene trained up in the Schooles, & amongſt the Sons of the Prophets, but I am a Tradeſ-man, I have beene brought up in the ſhop in a Trade from my youth: and though he be fit to preach that hath *habituall preparation*, yet if he want *actuall preparation* he is not ready to preach, not provided

ded for it at such a time. And therefore mark how the Rulers of the Synagogue speake to S. *Paul* and his companions, *Acts* 13.15. *Ye men and brethren, if ye have any words of exhortation for the people, say on:* as if hee had said, If ye be provided for a Sermon, if you have any meditations ready, bestow them upon the people. He did not desire they should adventure into the Pulpit with their extemporary effusions, to powre out whatever came next hand, 2 *Tim.* 2. 15. *Study to shew thy selfe approved unto God, a workman that needs not to bee ashamed. Timothy* was a *studied* man, a man of rare and singular gifts and endowments; and yet for all that, if he would bee an approved workeman, S. *Paul* would have him study to doe it: he would not have him rest on his *habituall preparations*, but would have him *actually* fit himselfe for his work, when he was to worke. Now thus is the case in the Sacrament, there must be an habituall and an actuall preparation

Ad nutritionem spiritualem requiritur non tantùm habitus & dispositio fidei, sed actus etiam ejus exercitus, & exercitatus, ita ut non omnes fideles semper digni sint convivæ in hac cœna, nisi fidem quam habent, excitent & exerceant pro ratione hujus instituti. *Ames. Cas. p.* 152.

ration to it. A man that will receive the Sacrament, muſt firſt be furniſhed with ſuch graces and diſpoſitions, as a Communicant ought to have: and though he have ſuch graces as are requiſite to habituall preparation, yet may he not therefore all on a ſudden ruſh to the Lords Table, and without any more adoe receive the Sacrament: but firſt there muſt be an actuall preparing and fitting of himſelfe for the worke. Both muſt be had, or elſe no due order in the worke, or elſe no fruit from the duty. There be, that in their faſhion do actually prepare themſelves that yet are voide of thoſe graces that are required to habituall preparation. And there be that are habitually prepared, and yet faile in an actuall fitting of themſelves. To both theſe the Sacrament proves as *Iobs* brooks to the Travellers, *Iob 6. 19. 20. The troopes of Tema looked, and the companies of Sheba waited for them*, as hoping by the waters of thoſe brookes to have beene

beene refreshed, but *they were confounded because they had hoped, they came thither and were ashamed*; because they came with an hope to have found water in those brookes: but they being dried up with the heate of Summer, their hope was disappointed, and so they went away ashamed of their lost labour. So both those sorts of people come to the Sacrament, there they looke and wait for some spirituall refreshment by it; but they may goe away ashamed, because they hoped, and their hope is frustrate; they meet with no such thing as they hoped for. And the reason of their disappointment is that which is spoken in another case, *Matth.* 22. 8. *The wedding is ready, but they which were bidden were not worthy.* The wedding was *ready*, but the guests were not *ready*. So the Sacrament is *ready*, and God *ready* in the Sacrament to do his part, but these kinde of Communicants are not *ready*, either not *ready* by an *habituall*, or not ready by an *actuall preparation*,

preparation, and becauſe not *ready*, not *worthy*; and becauſe not *worthy*, therefore their hopes diſappointed. Now though both theſe be required, yet *habituall preparation* muſt bee in the firſt place; for no man can indeed *actually* fit himſelfe, till he be habitually prepared; and in vaine is all *actuall preparation* where *habituall* goes not before it.

This *habituall preparation* therfore, ſtands in having the ſoule furniſhed with all ſuch graces and diſpoſitions as may make a man worthy, that is, fit for the Sacrament. And thoſe graces and diſpoſitions are theſe,

1 *Knowledge.*
2 *Faith.*
3 *Repentance.*
4 *Charity.*
5 *Obedience.*

All theſe muſt a Communicant be qualified with, that in the Sacrament ſeeks God in due Order, and the want of any of theſe makes him guilty of not ſeeking God after the due Order.

1 The firſt thing then that is re-

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quired, is *knowledge*. The Apostle makes this a great fault in receiving the Sacrament, so to receive it, *as not to discerne the Lords body*, 1 *Cor*. 11.29. *Not discerning the Lords body*. Therefore that should be a mans care, so to come, as to discerne the Lords body. This *Discerning* stands in knowledge, understanding and judgement, of the nature, use, and necessity of the Sacrament; the which, because they cannot be known without the knowledge of the fundamentall principles of religion, therefore under this discerning the Lords body, is included and comprehended a convenient and competent measure of knowledge of all the grounds of Religion: and that such knowledge is necessary for every one that desires to come after the due Order, will appeare by these following reasons.

1 First, *God prizes knowledge more than the outward acts and performances of his service*. Yea, so highly prizes knowledge above outward performances,

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mances, that if it ſhould needs be that one muſt be wanting, the knowledge of God (without publike performances) is more acceptable than publike performances, *Hoſ. 6. 6. I deſired the knowledge of God more than burnt offerings.* Poſſibly the caſe might be ſo that a man could not offer ſacrifice, as it was with *David* in his exile, yet having the knowledge of God he might be ſaved. But if a man did Sacrifice and offer Burnt-Offerings, yet if he had not the knowledge of God hee could not be ſaved. There may bee caſes in which a man cannot come to receive the Sacrament, but yet a man having the knowledge of God hee may be ſaved. *Iohn 17. 3. This is life eternall to know Thee, &c.* But let a man receive the Sacrament ever ſo often, yet if he be voide of the knowledge of God, he cannot be ſaved; *For God will haue all men to be ſaved, and come*, he ſayes not to the Sacrament, *but to the knowledge of the truth. 1 Tim. 2. 4.* So that as in that caſe, ſo

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in this I desired knowledge of *God* more than receiving of the Sacrament. Men commonly desire the receiving of the Sacrament more than the knowledge of God. But our desires should be suitable to Gods desires. As he desires so should we desire, and he desires the knowledge of God more than burnt offerings, and so by proportion more than Sacraments.

2 Secondly, a man should so prepare himselfe for the Sacrament, as he would prepare himselfe for his death, look how he would be loth to goe to his grave, so should he be loth to go to the Lords Table. A man that would die comfortaby, would die with the knowledge of *God*; and a man that would receive comfortably, would receive with knowledge. It is a dreadfull thing to die without knowledge. If a man die without knowledge, I know but one way with him. It is threatned as an heavie judgement, *Iob.* 36.12. *They shal die without knowledge.* And that is an heavie saying. *Ioh.* 8.21

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Ye ſhall die in your ſins, that is, ye ſhall die in a damned condition. Now to die without knowledge, is all one as to die in our ſins, for queſtionleſs he that dies in ignorance dies in his ſins, and ſo dying without knowledge, dies in a ſtate of damnation. And if ſo fearefull to die without knowledge, how fearefull to come to the Sacrament without knowledge? For what makes a man unfit to die, makes him unfit to receive; and what condition is dangerous to die in, that condition is dangerous to receive in. A man is not fit to receive, that is not in a ſtate of ſalvation, as no man is fit to dye that is not in ſuch a ſtate: we are not in a ſtate of ſalvation, but ſo far forth as we have the knowledge of the truth, 1 *Tim.* 2. 4. *Who would have all men to be ſaved, and to come to the knowledge of the truth. Therefore* no *ſalvation* but where there is the *knowledge of the truth.* No knowledge then, and not yet in the ſtate of ſalvation; and what have we to doe with

the Sacrament that not in the ſtate of ſalvation? That man that is fit for the Sacrament, and duly prepared for it, is fit and prepared for Heaven; and that man that is unfit for Heaven, is unfit for the Sacrament, and that man is unfit for Heaven that is without the knowledge of God.

3 Thirdly conſider what is *the end of our comming to the Sacrament*. The end of our comming is to have Communion with God in his Ordinance. And therefore there is a neceſſity of comming with knowledge. He only comes comfortably and profitably to the Sacrament, who therein hath communion with God: and one ſpeciall way to have communion with him, is to have the knowledge of him, *Ier.* 24. 7. *I will give them an heart to know me that I am the Lord, And they ſhall bee my people, and I will bee their God*: when we are his people, and he our God, then we have communion with him; and this cannot be that he ſhould be our God and we his people

ple *till we know him.* We have nothing to do with the Sacrament, nor with fellowſhip with God therein, till we be his people, and his people we cannot be, till we have an *heart to know him.* A man will not have communion with any with whom he hath not acquaintance, with ſuch as are ſtrangers to him. We doe decline familiarity with ſtrangers: where the knowledge of God is not, there men are ſtrangers to God. *Epheſ.* 4.18. being *alienated* eſtranged *through the ignorance that is in them.* And ſo, no knowledge of God, no fellowſhip with God: no knowledge, no communion. And to what end is it to come to the Communion without communion with God? A Communion without Communion with God, is but a comfortleſſe Communion. As therefore we deſire to have Communion with God when wee come to the Communion, ſo come with knowledge. Knowledge it is true that a man may have, and yet have no com-

munion with God, but Communion with God can no man have unlesse he have knowledge. A man is not fit to *partake of the Sacrament* till he be fit to partake of the *Covenant*; and that which is required to make a man fit for the *participation of the covenant*, is no lesse required to make a man fit for the *participation of the Sacrament*. Now knowledge is necessarily required for the *participation* of the covenant, *Heb.* 8.10,11. *For this is the covenant I will make--- for all shall know mee from the least to the greatest*. That which is required to make us partakers of the covenant, is required to make us fit for communion with *God*; and that which is required to make us partakers of the covenant, must needs be as much required to make us partakers of the seale of the Covenant. Such a necessity of knowledge there is in him that receives the Sacrament.

4 Fourthly, consider, how utterly unfit a man is, whilest he is in ignorance. That appeares in these particulars. 1 First,

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1 First, No man is fit to be a partaker of the *seale* of the covenant, who is not in the covenant of grace, neither can say that he is so. Ignorant persons cannot say that they are in the covenant of grace; for such as are in the covenant of grace have received *an anointing, which teaches them of all things.* 1 *Iohn* 2.27. And they that be effectually called are *taught of God*, *Iohn* 6.45. And they that are in covenant with God they all *know him from the least of them to the greatest of them*, *Ier.*31.33,34. Therefore they that *know not God*, that are not taught of God, they that are not *anointed*, are not in covenant with God. Such are all ignorant persons; they be persons unanointed, they be persons untaught of God, they know not God, therefore are they not in covenant with God, and being not in covenant have nothing to doe with the Sacrament: for in the use of the Sacrament there is a sealing of the covenant unto us. Now a man can have no right to have

have the covenant ſealed unto him, till he be in the covenant; and ignorant perſons are not in covenant with God: ſo that the ignorant mans receiving, is but the having of a ſeale to a blanke. And what is a man the better for that? What is a man the better for having the Kings broad-Seale to a Parchment that hath nothing written in it? He hath nothing but a peece of Parchment and wax, he hath neither land nor living, ſealed and conveighed to him thereby. Iuſt ſo it is in this caſe.

2 Secondly, none have any benefit by the Sacrament, but ſuch as are real and actual members of Chriſts body. The Sacrament is ſpirituall food, and all the members of Chriſts body receive nouriſhment, and growth by the uſe of this food, but yet they muſt bee members of the body, or elſe no nouriſhment, growth, or life. Ignorant perſons are not actuall members of Chriſts body. They are captives of *Satan*, faſt in the Divels

vels clutches and poſſeſſion. 2 *Tim.* 2. 25,26. They that know not the truth are in the *ſnare of the divell*, and *are taken captive by him at his will.* Ignorance is the very power of the divell. *Acts* 26. 18. *To turne them* from darkneſſe *to light, from* the power *of Satan unto God.* That which is called *darkneſſe* in the firſt, is called the *power of Satan* in the latter clauſe; ſo that the divell having, and holding a man in ignorance, hath, and holds him in his power. And are ſuch the members of Chriſts body that are wholly in the power and poſſeſſion of the divell? Have they any thing to doe to participate of Chriſts body in the Sacrament, that are no members of his myſticall body? Are ſuch as are Satans ſlaves, vaſſals, and captives, fit to come to the Lords Table, and have fellowſhip with the God of heaven?

3 Thirdly, an ignorant perſon is utterly unfit for the Lords Table. *God* forbad to offer the *blinde*; the *blinde* was an *abomination* to him. And what

difference

difference betweene a *blinde offering*, and the *offering of the blinde*. A *blinde offerer* that hath the eyes of his mind out is worse, and more abominable then a *blinde offering*. The Law denyed a Leaper the benefit of civill Society, therefore much more of holy Communion in publike services and sacrifices. Now an ignorant person is a kinde of leaper, he hath one perillous symptome of leaprosie, namely that same, *Levit.* 13.44. *The Priest shall pronounce him utterly uncleane, his plague is in his head.* Therefore when a man hath a plague in his head he is utterly uncleane, and therefore to bee shut out of the campe. *verse* 46. Much more therefore from holy society. An uncleane man is not fit to come to the Lords Table, and every ignorant person having a plague in his head is uncleane, and therefore unfit for the Lords Table. There bee two things that shew an ignorant person unfit for the Sacrament.

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1 We judge *fooles* and *children* unfit for the Sacrament, and that upon that ground, 1 *Cor.*11.28. *Let a man examine himselfe.* Because they cannot examine themselves; for by the Apostles rules whosoever cannot examine, and try himselfe ought not to come to the Sacrament. Now therefore an ignorant person ought not to come because it is impossible that an ignorant person, should examine himselfe. Yea if fooles and children ought not to come, then neither may ignorant persons, for they are *children* and *fooles* both. They be *children*, *Heb.*5.13. *For every one that useth milke is unskilfull in the word of righteousnesse, for he is a babe,* 1 *Cor.* 14. 20. *Be not children in understanding, but in understanding be men.* And *fooles* they be also, *Iere.*4.22 *For my people is foolish.* And why so? *They have not knowne me, they are sottish children, they have no understanding, Prov.*14.7. *Goe from the presence of a foolish man.* But how shall I know him to be a foolish

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foolish man? *When thou perceivest not in him the lips of knowledge.* Are *babes, children, fooles* and *sots* fit for the *Sacrament?*

2 We all confesse that he is not fit to come to the Sacrament that comes with an *ill minde*, *Prov.* 21. 27. *The sacrifice of the wicked is an abomination, how much more when hee bringeth it with a wicked minde?* At the best it is loathsome, but when brought with a *wicked minde* it is worse by farre. Ignorant persons use to pleade for themselves that they have not the knowledge, and understanding which others have, and cannot answer as others doe, yet they hope they have as *good meanings*, and come with as *good mindes* as the best. Thus silly creatures delude they themselves, and their owne soules. Alas what talke you of your *good meanings*, and your *good mindes?* Are not your *mindes ignorant?* Have ye not *ignorant mindes?* Why then be it knowne unto you that your *mindes are naught*, starke

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ſtarke *naught*. Will ye beleeve *God?* Heare what hee ſayes, *Prov.* 19.2. *Without knowledge the minde is not good*. That mans *minde* then is *not good* that *wants knowledge*. And ſo he comes with an *evill minde* to the Sacrament that comes with an *ignorant* minde thereunto. Though I be ignorant, ſayes one, yet I thanke God I have a *good* minde. How fillily is this ſpoken? as if one ſhould ſay, though I have a *blinde eye*, yet I have as good an eye as he that can ſee fartheſt. Wherein lyes the *goodneſſe* of the eye but in the ſight, and the *goodneſſe*, of the minde but in the knowledge of God? He cannot have a *good minde* that wants *goodneſſe*. An ignorant perſon wants goodneſſe. See *Rom.* 15.14. *Yee are full of goodneſſe*. How came they ſo to be? *filled with all knowledge*. They muſt be firſt full of knowledge, that will be full of goodneſſe. Full of knowledge, full of goodneſſe, voyde of knowledge, voyde of goodneſſe. And what then doeſt

doest thou talke of thy good minde that hast as little goodnesse as thou hast knowledge in thee?

Therefore let all ignorant people be advised to take heede what they doe. It is woefull to consider the grosse ignorance of many Communicants, it would pity a mans heart, and make his spirit bleede to see how many come to the Sacrament, and yet are utterly to seek in the very grounds of Religion. They heare of Christ, and they see a Sacrament, but what, or who CHRIST is, what is the end and use of a Sacrament, they know no more then such as have scarce heard of CHRISTS Name. In the feare of God looke to your soules, and get some competent measure of the knowledge of God, and CHRIST, before you offer to medle with so holy an Ordinance. Especially let such looke to themseles as may be taught, and instructed, and yet in a wilfulnesse, and rebellion of spirit will not be taught, nor instructed

ſtructed that they may be fitted for the Sacrament, but will continue in their ignorance, and willfully come to the Sacrament therein. As the LORD ſpeakes to ſuch perſons concerning the taking of the Covenant in their mouth, ſo it may be ſaid of taking the ſeale of the Covenant into their mouthes, *Pſal.* 50.16,17. *What haſt thou to doe that thou ſhouldeſt take my Covenant in thy mouth, ſeeing thou hateſt inſtruction*, ſo in this caſe, what haſt thou to doe that thou ſhouldeſt take *the ſeale of my covenant* into thy mouth, ſeeing thou hateſt inſtruction, and refuſeſt, and ſcorneſt to be taught, and be holpen out of thine ignorance. The worſt I wiſh to ſuch rebellious ſpirits is, that the time may never come, in which with weeping and howling, and wringing of hands they doe not curſe the time wherein they ſcorned to bee taught, and inſtructed before they came to the Sacrament.

Chap. 5. *Of the necessity of faith in him that will bee a worthy Receiver.*

THe *second* thing requisite in *Habituall preparation* is the grace of *faith*. He that will come and receive after the due order must come with *faith*. It is in the case of the Sacrament as it was in the case of the sacrifices. The *Iewes* were very carefull, and precise to performe the outward rites of Gods worship, to bring their oblations, sacrifices and the like. And yet God was offended at them, and solemnly contests with them. *Isa.* 1. 11-15. *To what purpose is the multitude of your sacrifices? Who hath required this at your hand to treade in my courts? Bring no more oblations. I cannot away with your new Moones, Sabbaths, and the calling of assemblies*, &c. Now these may seeme strange speeches. *To what purpose is the multitude of*

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of your ſacrifices? Why? did not God Himſelfe command them, and enjoyne them? And doth God uſe to enjoyne things to *no purpoſe? Who hath required* this at your hand, *&c?* Who but God Himſelfe? Did not he *require it*, and charge them to doe it? Is God weary of his owne worſhip? Doth he hate his owne Ordinances, and are his owne ſervices burdens to himſelfe? It cannot be denyed but all theſe ſervices were of his owne appoyntment, he himſelfe required them of them, he commanded ſacrifices, incenſe, oblations, but he withall commanded them to be performed after the due order. He never required theſe things to be done in *that order* and *manner* they did them. It was to *no purpoſe* to offer multitudes of ſacrifices in *that order* they offered them, he hated their ſervices done in *that order* they did them. Why after what order did they performe them? *Not after the due order*, for they did theſe things *without*

faith, and came to God in their unbelief, and therefore it is that God thus contests with them. But now consider *vers.* 16, 18. *wash you, make you clean, come now*, and then we see that he that before forbad them, now commandes them to come, but yet withall how he commandes their comming, *come now*, that is, *now* that yee have washed your selves by faith in *Christs bloud, now come*, come after this order, and welcome. So that all that came to these sacrifices, and services without faith washing themselves in Christs bloud came not in due order. So it is in the case of the Sacrament. Come without faith and God will say unto you, To what purpose is your frequent receiving of the Sacrament? To what purpose is the multitude of your *Communions*? Who hath required this at your hands to sit downe at my Table? Come no more at the Sacrament, yee trouble me, I am weary of your *Communions*, and your receiving, it is iniquity.

quity. But let us get faith, and wash and sprinkle our selves with Christs bloud, and then will God say, *come now.* This is to come after the due order: Now that you come after the due order, come, and welcome. No man ought to come till he come in due order, and no man can come in due order till hee come washed in CHRISTS bloud, and there is no being washed in CHRISTS bloud but by faith. *Heb.*10.22. *Let us draw neare with a true heart in full assurance of faith having our hearts sprinkled from an evill conscience, and our bodyes washt with pure water.*

We saw before that Gods Ordinance, and order must goe together. We must come to the Sacrament, that is, Gods Ordinance, but wee must come with faith, that is Gods order. As it is an heynous *sinne* to neglect Gods Ordinance, so it is no lesse heynous and dangerous to neglect, and contemne Gods order, and Gods due order is, that every Communicant

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come prepared with faith. So that it is no lesse *sinne* nor danger to come without faith then not to come at all. He *sinnes* dangerously that comes not at all. He *sinnes* as dangerously that comes, and yet comes without faith. Consider againe that same passage, *Matth.*22.4,5. There were some invited to that feast that came not. *They made light of it*, what tell you them of CHRIST, of the excellencies to be had in CHRIST, to be had in the Word, or ministery of the Gospel, or in the Sacrament? They made light of it, but was this a *light sinne?* They found it an *heavy sinne* to them in the end, *verse* 7. Well after this there is a second and a fresh invitation, and the wedding was furnished with guests, *ver.* 9, 10. The feast being furnished the King comes in to see and view his guests, and one he spyes that had not a wedding garment. The man was come, he was not guilty of the contempt of the Ordinance, but yet was guilty of the neglect of *Gods* order.

order. In he was come, but not after the due order. Well, but what is his entertainment? *Friend, how cameſt thou in hither, not having a wedding garment, verſe* 12. that is, how haps it that thou art come in, and not after the due order? That was a queſtion that ſilenced him, ſmote him ſtarke dumb. But yet that is not all. See *v.*13. *Take him, binde him, &c.* and do but compare that with the ſeventh *v.* and doe but conſider which of the two *verſes* ſound ſadlieſt. And ſee that it is no leſſe dangerous to neglect Gods order then his Ordinance. But wherein was his neglect of the due order? Not having a wedding garment, that is, not having faith, or the righteouſneſſe of faith. He that coms to the Sacrament without his wedding garment, comes not after the due order, and he that comes to the Sacrament without faith comes without his wedding garment. Doe but conſider foure ſpecialties in that parable, that will ſerve to our purpoſe.

1 When the ghuests were come in, the King comes in to see them. So doth the Lord with all that come to the Sacrament. Take notice of that, all ye that come to the Sacrament; When you are come together unto the Table of the Lord you have one that comes in to overlooke you, and to view you, that comes with an examining searching eye, Let a man, sayes the Apostle, *examine himselfe*, and so let him eate, *&c.* And there is great reason why a man should so do, for when we come to the Lords Table, the Lord will come in to see, to search, *to examine* his ghuests. *God* is not satisfied that men come to his Ordinance, but *God* will *examine*, and see whether they bee come after the due order. If indeed *God* should not come in to see his ghuests, then might they be the more remisse, and careless, but beleeve it hee will come in and see them and looke narrowly on them too, and therefore I thinke it neerely concernes men to looke to them-

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themſelves, and to ſee to it before they come, that they come after the due order.

2 The whole houſe was full of ghueſts, and there was amongeſt them all but onely one man that wanted a wedding garment. In ſuch a crowd, and company one would thinke that happily one might have skulked, and have lyen hid, and not have been ſpied out, and yet that one man was not hid, but was found out. So if but one man come to the Sacrament, and come not after the due order, *God* wil finde him out. The crowd and multitude cannot hide him from *Gods* eye.

And if one could not bee hid in a multitude, how much leſſe ſhall twenty, forty, or more bee hidden from him?

3 That his fault was the want of due order in comming, and his want of due order was his want of faith. So not a man comes to the Sacrament without faith but *God* ſpies him, and ſingles him out with this queſtion, friend,

friend how camest thou in hither, not having the grace of faith?

4 That this man not comming after the due order with faith to that feast meets with a breach, and a blow, *verse* 13. Such will the case be of all such as come to the Sacrament without faith. Is is nothing to be examined by *God?* To be smitten dumbe? Is it nothing to bee *bound hand and foot*, and be cast *into utter darkenesse?* If this bee any thing then it is some thing to come to *Gods* supper without a wedding garment. He that comes in without a wedding garment *on his backe* shall not go out without chaines and *fetters on his feete*. So that all this considered, we see how necessary it is that he that will come to the Sacrament in due order must come with faith. And that we may yet be further convinced of the necessity of bringing faith with us, consider these things following.

1 First, a mans greatest care should be so to come to the Sacrament, that his

his comming and his performance of the duty ſhould be acceptable. As good abſent as preſent without acceptance: who cares to come to his neighbours table, unleſſe he may be welcome? Who had not rather bee abſent than be lowred upon, and to be entertained with ſowre and darke cloudy lookes? now it is not poſſible to finde acceptance without faith. No mans performance of any ſervice is acceptable till his perſon be accepted, *Mal.* 1.10. *I have no pleaſure* in you, *ſaith the Lord of hoſts, neither will I accept an offering at your hand*: Why would he not accept their offering? becauſe he had *no pleaſure in them*. He was not pleaſed with their *perſons*, & therefore not pleaſed with their *offerings*; he had no pleaſure in their *perſons*, therefore no pleaſure in their *performances*. It is the acceptance of the perſon, that makes the performance acceptable, *Gen.* 4.4. *God had reſpect to Abel and his offering*: firſt to *Abel*, and then to the *offering* for

Abels

Abels sake. If God had not had respect to *Abel*, he would not have had respect to his *offering*; as in *Cains* case, Vers. 5. *But unto Cain and his offering he had no respect.* But because God likes *Abel*, therefore he likes his *offering*. But what is it now that will bring our persons into acceptance, that God may take pleasure in us? That very thing that brought *Abels* person into acceptance, *Heb.* 11. 4. *By faith Abel offered unto God a more excellent sacrifice than Cain:* so that the way to bring our persons into acceptance, is to bring faith: faith is it which makes the person acceptable; leave that behinde, and our case will be theirs, 1 *Cor.* 10. 3, 4, 5. *They did all eate the same spirituall meat, and they did all drinke the same spirituall drinke, but with many of them God was not well pleased.* So we may eat and drink the outward elements in the Sacrament, but if we do it not with faith, God is not well pleased with us; and being not well pleased with us, neither will he

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he be well pleaſed with our ſervice. It was ſpeedy acceptance that *Daniel* had in his prayers, *Dan.9.23. At the beginning of thy ſupplications the commandement came forth, &c.* And what was the ground of his acceptance, and that ſo ſpeedy? *for thou art greatly beloved.* When a mans perſon is in favour and beloved of God, then followes acceptance. The way to get acceptance, is to get our perſons beloved: the way to get our perſons beloved is to get them into Chriſt, the way to get them into Chriſt, is by faith. *This is my beloved Son in whom I am well pleaſed. God* is well pleaſed with no man till he be in Chriſt; no man is beloved but in his beloved Sonne. And when once we are in Chriſt, purged, and purified by his bloud, then our ſervices are performed in righteouſneſſe, and when ſo performed, then accepted, *Mal.3.3,4. He ſhall purifie the Sonnes of Levi*; namely Chriſt by his bloud, *that they may offer unto the Lord an offering*

ring in righteousnesse, Then shall the offerings of Iudah and Ierusalem be pleasant unto the Lord. And what is it that will bring us into Christ, but the grace of faith? As therefore wee would have acceptance at the Sacrament, so come in due Order, Come with faith.

2 Secondly, for what end come we to the Sacrament? Is it not that we may be partakers of Christs body and bloud? The Apostle speakes 1 *Cor.* 10.17. *Of being partakers of one bread*, and Vers. 21. *Of being partakers of the Lords Table.* Now, will this serve our turne, and satisfie us to be *partakers* of the Bread, of the Wine, of the Table; or doe we not aime at an higher matter, namely to be *partakers of Christ himselfe? Heb.* 3.14. We may partake of the bread and the wine, we may be partakers of the Table, though not a dram of faith in us. But that which priviledges us to be partakers of Christ, of his body and bloud, is faith. We come to the

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Sacrament to be made partakers of Christs body and bloud, but this we cannot doe, nor may do till we have faith.

First, *we cannot doe it*; for he that will receive Christs body and bloud, must have an eye to see Christ and his worth, must have a foot to come to Christ, must have an hand to receive, and lay hold upon him, must have a mouth to feed on him; without all these there is no *partaking of Christ*. Now faith is all these. It is the eye of the soule, *Isay* 17.7. *At that day shall a man looke to his maker, and his eyes shall have respect to the Holy one of Israel. Isay* 45.22. *Look unto me, and be ye saved all the ends of the earth.* It is the *foot* by which we come to Christ, *Iohn* 6.35. *He that commeth to me shall never hunger, and he that beleeveth on me shall never thirst.* Comming and beleeving are the same, faith being that by which we come to Christ. It is the *hand* by which we receive him, *Iohn* 1.12. *To as many as*

received

received him, that is, *to as many as beleeved in him*. Beleeving and receiving the same, because by faith we receive Christ. It is the *mouth* by which we *feed* on him, *Iohn* 6.53. *Except ye eat the flesh of the Sonne of man, and drinke his bloud*, that is, except ye beleeve in Christ. Now, can a man see without an *eye?* come without a *foot?* receive without a *hand?* feed without a *mouth?* GOD hee lookes that when he offers CHRIST, men should receive him, and takes it ill when it is not done. *Take, eat, this is my Body:* Christ therefore would have us *eat* him in the Sacrament. *God* is never better pleased, than when he sees men fall hungerly and hartily upon Christ: nothing displeases Him more, than when the Bread of Life, the flesh of Christ shall be set before us, and we sit and looke another way, and feed not and fall not to. When a man makes a feast, if he sees his guests fall too, and feed hard, how highly well it contents him; but if hee sees them

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Quomodo igitur corpus Christi edent, & ejus sanguinem bibent, cum & illud non habeant quo solo hæc edi & bibi possunt? *Gualth.* in 1 Cor. 11. 27.

them sit looking about them, and not to feed upon those dishes he hath bin at so much cost and care to provide, it troubles and frets him. Therefore if a man would please God in the Sacrament, he must feed and partake of Christ. Now therefore a man must bring faith: he cannot feed that hath no *mouth*, he hath no *mouth* that hath no *faith*. Christ is a treasury of rich commodities, there is any thing to be had in him we want, *Apoc.* 3. 18. There is *gold* to be had *tried in the fire*, there is *white raiment*, there is *eye salve* to be had. But now, how may these be had, what is the way to get them? There Christ tels us, *I counsell thee to buy of me gold, white raiment, eye-salve*. The way to get them then, is to buy them. But what is that which will buy them? Not money, not silver, *Isay* 55. 1. *Buy Wine and Milke without money, and without price*: no money of the worldlings, no price of the merit-monger will purchase these commodities. And

yet there is a *money* wee must trade withall if we will *buy* them, and without which they cannot be had; and that coine is faith: faith is that alone which *buyes* those riches of *gold, white raiment, &c.* faith is it that makes us partakers of Christs benefits. Hee that goes to mercate and carries no money in his purse, cannot *buy* commodities that he wants. To come to the Sacrament, or Christ in the Sacrament, and bring no *faith* with us; is to come without a penny in our purses; and if we come without money, we shall be sent back without commodity. So that without *faith* we cannot be *partakers* of Christ in the *Sacrament.*

Secondly, *we may not doe it.* We may not doe it till wee have right to eat of Christs flesh, and drinke his bloud; and right we have none till we have *faith.* None had right to eat of the flesh of the sin-Offering, but the Priests; only they might eat it, *Levit.* 2. 26. The Priests onely had right

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right to eat the *ſhewbread*, *Lev.* 24.9. *It ſhall be Aarons and his ſons, and* they ſhall eat it *in the holy place*, *Marke* 2. 26. *Which is not lawfull to eat but for the Prieſts.* It is ſo here. None may eat the fleſh of Chriſt who is our true ſin-offering but they that be Prieſts; till we be Prieſts we have no right to it, we muſt be Prieſts before we can have this priviledge. But what is the way to be made Prieſts? To be waſhed in Chriſts bloud, as the Prieſts were conſecrated by being waſht in water, *Levit.* 8.6. By *waſhing* alſo are we made Prieſts, *Rev.* 1,5,6. *He hath loved us, and waſht us in his own bloud*, and made us Prieſts. But how come wee to bee waſht in Chriſts bloud? That is done by *faith*, *faith* takes Chriſts bloud, and ſprinkles and waſhes the conſcience therewith, *Heb.* 10. 22 and being waſht by *faith* in *Chriſts* bloud wee are made Prieſts. And therefore wee are ſaid to bee *made Prieſts by faith*, 1 *Pet.* 2,4,5. *To whom ye comming* ye are alſo an *holy Prieſt-*

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hood, that is, you beleeving are made Priests, for to beleeve is to come, and to come is to beleeve. And so *faith* making us Priests doth give us right to eat of these holy things, and priviledges us to be *partakers* of Christ. Since therefore wee cannot eate and *partake* of Christ till we have a right, and we have no right till Priests, and no Priests but by faith; therefore no right to partake of Christ till we have *faith*. And therefore if wee would come to the Sacrament after the due Order, so as to eate of Christ, and be partakers of him, we must come with *faith*. It is not after the due Order for any but *a Priest to eat the flesh* of the sin-offering, or the *shew-bread*. It was a case extraordinary that the shew-bread was given to *David*, and the men with him to eat.

We may not eat Christs flesh, and drink his bloud till we have a right to it; we have no right to it, till we be of *Gods family* and *houshold*. The Sacrament and Christs flesh and bloud

therein

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therein, is the bread and food which God provides for those of his owne household, and not for strangers and foreiners : for wee finde mention, *Ephes.* 2. 19. *of the household of God,* and they there stand in opposition unto *foreiners and strangers.* And *Gal.* 6.10. there is mention of the *household of faith.* When we are of the *household of faith,* we are of the *household of God*; and when we are of *Gods household,* we may eat his *household provisions*; when we are of Gods *family,* we may eat *his bread.* But till we be of his family we have no right to his provisions. We had need therefore have *faith,* to make us of the *family* of *faith,* that so wee may bee of Gods family, and may have right to his provisions.

They that will have right to *Christ* in the Sacrament, they must be first Gods children; *It is not meet to take the childrens bread, and give it unto dogs, Mat.* 15. It is not a good Order in a family that dogs should eate the

the bread that is provided for his children; offall and scraps are good enough to feed dogs withall; if they get upon the Table, and meddle with childrens bread, they shall bee set downe again with a whip or a cudgel. So here, the flesh of Christ is childrens bread, and we have no right to it till we be children, and children we are made by *faith*, *Iohn* 1.12. *To as many as beleeved he gave them this priviledge to become the Sons of God.* Gal. 3.26. *Ye are all the children of God by faith in Christ Iesus:* And so by *faith* being children, have a right given us to partake of this bread of life. So that to come without faith is not to come after the due Order: which is, that none eate Christ, and be made partakers of him, but such as by *faith* are made the children of God. *Give not holy things to dogs*, that is not the due Order, that is a disorder. Therefore till we have *faith* God forbids to meddle with the Sacrament; and if in this undue Order we wil be medling, looke

looke for a check. God will say to such in this case, as he did to *Adam* after he had eaten the forbidden fruit, *Gen.3.17. Because thou hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eate of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it, &c.* So becaufe thou eateſt the Sacrament of which God hath commanded thee, saying, Thou shalt not eate of it till thou bring faith, therefore in sorrow shalt thou eate, it is small comfort thou shalt have in thine eating.

3 Thirdly, consider the evils that follow upon comming without *faith*, and in our unbeleefe. And they are theſe.

1 Firſt, such as come without faith, are not welcome to God: for such as come to the Lords Table with their persons, and consciences defiled cannot be welcome. We see *Num. 9. 6.* that there were certaine men who were *defiled by the dead body of a man that they could not keepe the*

Passeover. What if they had in that defilement come to the Passeover? They had to themselves *defiled the Passeover.* For holy Ordinances doe not *sanctifie defiled persons*, but defiled persons *defile holy Ordinances*, as appeares by the resolution of that case, *Hag.* 2. 11, 12, 13. *An uncleane person by a dead body, touching the bread or wine, makes them uncleane.* It is not safe to defile Gods Ordinances. We know what was the voice from heaven to *Peter* in his vision, *Acts* 10. 15. *What God hath cleansed, call thou not, and so make thou not common.* A defiled person comming to the Sacrament, makes a *cleansed thing common.* Now an unbeleeving person is a person defiled, *Tit.* 1. 15. *Vnto the pure all things are pure, but unto them that are defiled nothing is pure*; no, not the pure Ordinances of God. *Every word of God is pure, Prov.* 30. 6. And so his Sacraments are pure. But to a defiled person, neither of these pure. Well then, who are they now that

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are defiled ones? See the words of the Text, *to them that are defiled and unbelieving.* Therefore an *unbelieving* person is a *defiled*, and an uncleane person. *Faith purifies the heart*, *Acts* 15.9. and so fits for pure Ordinances, but unbeliefe defiles the heart, and a defiled heart defiles *Gods* Ordinance to it selfe. And how can that man bee welcome to an Ordinance, welcome to a Sacrament, that defiles it?

2 To come without faith makes our comming an abomination. To come without faith is to come out of Christ, and to performe the service which a man doth, out of CHRIST. Now all service performed out of Christ, is *abominable* to GOD. See *Lev.*17.3,4. *What man soever there be of the house of Israel that killeth an Oxe and a Lambe*, &c. *And brings it not to the doore of the Tabernacle of the Congregation to offer an offering to the* LORD, &c. *bloud shall be imputed to that man: he hath shed bloud, and that man*

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man shall be cut off from among his people. And againe *vers. 6,* ~~7~~ *And the Priest shall sprinkle the blood upon the Altar of the Lord at the doore of the Tabernacle,* &c. *And they shall no more offer their sacrifices unto divels.* Sacrifices then not brought to God to the *doore* of the Tabernacle were as *murder* and *bloudshed*, were as the service of the Divell. And what more abominable before God? The doore of the Tabernacle was a Type of *Christ. Iohn* 10. *I am the doore.* And the drift of that Law is to teach that they should performe all their services to GOD in CHRIST, and to shew how loathsome to GOD all services are that are not done in him. Now he that is in his unbeleefe, that wants the grace of faith is not in *Christ* neither can he doe any thing in Christ. And therefore such a mans comming cannot but be an abomination. God abhors, and abominates that man, and his comming that wants faith. The end of comming to the Sacra-

ment

ment is to ſeeke, and ſee Gods face, and to have fellowſhip and communion with him. Now if we come without faith God will not let us ſee his face, GOD will turne away and hide his face from us, *Deu.*32.19.20. *And when the Lord ſaw it hee abhorred them, becauſe of the provoking*, &c. *And he ſayd, I will hide my face from them.* But why will *God* do ſo? He gives his reaſon for it, *for they are children in whom is no faith.* So that when a man hath not faith he ſhall not ſee GODS face in the uſe of his Ordinance, for how can a man ſee an *hidden face?* But that is not all, GOD not onely *hides his face*, but he *abhorred* them. He abhorred them becauſe of their *provoking* him. How did they *provoke* him? Not onely by that ſpoken of in the *verſes* going before, but by that alſo in the *verſe* following, becauſe they were *children in whom was no faith.* Such then as have no faith have no communion with GOD, and doe provoke God ſo as he abhors them.

There

There can bee no communion with GOD where a man is cut off from God, and fellowship with him. And where a man is *cut* off from *covenant* he is *cut* off from *communion*. Now where there is no faith there is an excision, a *cutting* a man off from God, and *covenant* with him, *Rom.* 11.20. *Through unbeleife they are cut off.* And besides it is a *provoking sinne*. An unbeleever lives in a sin that continually provokes *God*. *Numb.* 14. 11. *How long will this people provoke mee? And how long will it be yer they beleeve me?* And *Psal.*78. 21,22. *The Lord was wroth, so a fire was kindled against Iacob, and anger also came up against Israel, because they beleeved not in God.* And what wonder then that a man comming to the Sacrament without faith is abomination to GOD, when his unbeleife angers and *provokes* the *Lord*.

3 The state of unbeliefe is a state of spirituall death. *I live by the faith of the Sonne of God, Gal.*2.20. A beleever

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ver is a *living man*, an unbeleever a *dead* one, ſpiritually dead. The want of faith in the ſoule is the death of the ſoule, as the abſence of the ſoule from the body, is the death of the body. It was an ancient abuſe of the Sacrament to give it to dead bodyes, an abuſe condemned and caſt out by a Councill upon this reaſon: *Becauſe* CHRIST; *ſayes Take, Eate: But carcaſes, and dead bodies can neither eate, nor drinke.* It was a good reaſon to deny it to dead bodyes. The very ſame reaſon excluds unbeleevers. Vnbeleevers are dead, unbeleevers can neither eate nor drinke, for beleeving is eating & drinking, *Ioh.6.53.* What ſhould a man doe at the Sacrament that can neither eate nor drinke CHRISTS fleſh and bloud? An unbeleever can doe neither, becauſe he is a *dead man*, becauſe hee wants faith, the *life* and *teeth* by which *Chriſt* is to be eaten.

Vnde mors in anima? quia nō eſt fides; unde mors in corpore? quia non eſt ibi anima. ergo animæ tuæ anima fides eſt. *Auguſt. in Ioh. tract.*

Placuit ne corporibus defunctorum Euchariſtia nō detur. Dictum n. eſt a Domino, Accipite, & edite. Cadavera autē nec accipere poſſunt, nec edere. Concil. Carthag. 3. *can.* 6.

4 Vnbeleife evacuates, enervates, and de-forces the Sacrament of its efficacy

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efficacy, and vertue, or powerfull operation. The Sacrament in *Gods* Institution, is an *Ordinance* that hath a fulnesse of spirituall blessing in it, full of efficacy, and spirituall power, and offers to empty it selfe with a rich, and plentifull blessing upon the soule of the receiver. But yet provided, that hee come to receive it after the due order, that hee come prepared with a beleeving heart. And Christ sayes to every receiver, as he sayd to the Centurion, *Matth.*8.13. *As thou hast beleived so be it done unto thee*, and as to the blinde man, *Matth.* 9.29. *According to your faith bee it unto you.* So in this case, as you beleive, and according to your faith when you come to the Sacrament, so bee it done unto you. According to your preparation with faith so shall mine Ordinance worke, and be effectuall, and empty out it selfe unto you. And as every man brings faith, so hee carryes away an answerable portion of blessing, and spirituall good from the Sacrament.

But

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But now when a man comes to the Sacrament in unbeliefe, voyde of the grace of faith, the Sacrament proves but a dead Ordinance, utterly ineffectuall, utterly empty of any ſpirituall good. That looke as the Apoſtle ſpeakes of CHRIST to them in caſe of circumciſion, and juſtification by the workes of the Law, *Gal.* 5.2. *Behold, I Paul ſay unto you that if you be circumciſed Chriſt ſhall profit you nothing*, and *verſe* 4, *Chriſt is become of no effect unto you whoever of you are juſtified by the Law.* So it may be ſaid of the Sacrament, and CHRIST in the Sacrament, behold, the Lord himſelfe ſaies it unto you that if you come to the Sacrament, and to CHRIST in the Sacrament and come in your unbeliefe: Without faith that *Chriſt* and the Sacrament ſhall *profit you nothing*, CHRIST and the Sacrament *becomes of no effect* unto you who ever of you come in the ſtate of unbeliefe. Vnbeleife freezes up, bindes, and lockes up the vertue of the Sacrament,

ment, and CHRIST therein. It is ſtill with *Chriſt* in the Sacrament, as it was with him in that caſe, *Mark* 6. 5, 6. *He could there doe no mighty worke*, and the reaſon is rendred in the next *verſe*, *Hee marvelled becauſe of their unbeliefe*. So that their *unbeliefe* did in a manner *binde* CHRISTS hands. It is ſayd *verſe* 2. that the aſtoniſhed people ſayd, *What wiſedom is this which is given unto him, that even ſuch mighty workes are wrought by his hands*. And yet it is ſayd that he could there doe no *mighty worke*. CHRIST was a CHRIST that could doe *mighty workes*, and yet there could doe no *mighty worke*, becauſe of their unbeliefe. He could not doe any mighty thing; why? can any thing limit the mighty power of CHRIST? Not ſo; but he could not, becauſe this is the order according to which alone hee hath tyed himſelfe to worke, and be efficacious by, namely that he will exert, and put forth his *mighty power* in, and unto thoſe

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thoſe that beleeve, 1. *Pet.* 2. 7. *Vnto you that beleeve he is pretious.* Chriſt is *pretious* in himſelfe, but not *pretious*, and efficacious to us, but ſo farre forth as we *beleeve*, *Epheſ.* 1. 19. *The exceeding greatneſſe of his power, and the working of the might of his power is towards them that beleeve.* So that if no faith on our part, no exerting nor putting forth of his power on *Chriſts* part. So it is here. The Sacrament, and CHRIST in the Sacrament doth *mighty workes.* There is a *mighty efficacy* in the Sacrament. And yet it can doe no *mighty worke* in many, it can doe no *worke* at all in many for their good, becauſe of mens unbeliefe which enervates the Sacrament, and deads the force and operation of it to unbelieving hearts. The Sacrament is pretious, powerfull, and efficacious to them that beleeve, but the Sacrament received *without faith* is received *without force*, and *without fruit.* A *faithleſſe* is a *fruitleſſe* receiver. Looke how it is with the Word, ſo

is it with the Sacrament. Great things are spoken in the Scriptures of the power, and efficacy of the Word. No where more then *Heb.* 4.12,13. *The Word of God is quicke and powerfull, &c.* And yet in the second *verse* of the same Chapter the Apostle tels us that it was *powerlesse* to some, and wrought not with them. But what was the matter? *For unto us was the Gospell preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.* Though the Word in its owne nature were powerfull, yet their unbeliefe made it powerlesse. Iust so in the Sacrament, though it be a powerfull Ordinance to doe great things in the soule, yet the Sacrament administred doth not profit many because it is not received with faith, and mens owne unbeliefe makes it powerlesse unto them. It is said, *Luke* 5. 17. That as *Christ was teaching, there were Pharisees, and Doctors of the Law sitting by: And the power of the*

the Lord was preſent to heale them. It is ever ſo, that when any of *Gods* Ordinances are on foot, that then there is a power of God preſent to heale. As in the Word, ſo alſo in the Sacrament. Now if men come to the Sacrament with faith, that faith of theirs drawes forth that power, and ſets that power on worke, and ſo makes the Sacrament powerfull. But if men come in their unbeliefe, then they dead that power to themſelves, and ſo make the Sacrament powerleſſe. *Moſes* hath a ſpeech, *Deut.* 32.13. *Hee made him to ſucke hony out of the Rocke, and oyle out of the flinty Rocke.* Give mee leave to allude to this ſpeech. The Sacrament is a *Rocke*, and it is a *Rocke* in which is much ſweetneſſe, and fatneſſe, *hony, and oyle.* But how may a man get this *hony*, and this *oyle*, out of this *Rocke*. *He made him ſucke hony out of the Rocke.* There is neither *hony*, nor *oyle*, to bee had without *ſucking*, he that hath faith can *ſucke*, and ſo fetch out this *hony and*

oyle. But now though this Rocke have *hony* and *oyle*, if a man sucke not, he hath neither. Now he that comes in his unbeliefe, hee suckes not, nor cannot sucke, and so he hath but a dry Sacrament of it, because he hath neither *honey*, nor *oyle*. Vnbeleevers they onely *licke* the *Rocke*, doe not *sucke* it, and so fetch not the *honey*, and *oyle* out of the *Rocke*, for it is *sucking* and not *licking* that must doe that. A childe may *licke* the mothers brest and yet if it *sucke* it not, gets no *milke*. A thirsty man may licke the outside of the cup, but that will never satifie his thirst. He that comes to the Sacrament without faith, and rests upon the use of the outward signe, is like a man, as M^r *Tyndall* speakes in the like case, that thinkes to *quench his thirst by sucking the Alepoole*. By all this then we may see of what necessity it is that every one that will come after the due order to the Sacrament come prepared with faith. Like enough there be too many in the world that thinke there

Verùm hi qui verbo tenus corde nec, & mente audi facris interfunt, vel etiam participant domis lambunt quidem Petram, sed inde nec mel lugunt, nec oleum. Cyprian. de Cæn. Dom.

there is no such necessity of faith. So long as they be in charity with their brethren, and owe no man any ill wil, they hope all will bee well enough. And this men ought to doe indeed, but must take heed how they neglect the other. Some *Papists* indeed have affirmed that faith is not necessary for a man that is to come to the Sacrament, but upon what hath beene in this Chapter premised, let us be advised in this case *above all things*, *Ephes.* 6. to have a care to come with faith, if we have any care to come after the due order.

Cajetan at the conference at *Augusta* with *Luther* said, Fides non est necessaria accessuro ad Eucharistiam. Iuel. def. Apol. 283.

Chap. 6. *Of the necessity of Repentance in him that will be a prepared Communicant.*

WE are come now to the third thing required in *Habituall preparation* to the Sacrament, and that is *Repentance*. He that will come to the Sacrament after the due Order, must come with *repentance*, must be a man that hath repented of his sinnes. It is with the Sacrament of the Supper as with the Sacrament of Baptisme, when administred to men of yeeres: the Sacrament of Baptisme may not be received of men of yeeres without solemne repentance, *Mat.3. Iohn did baptise the people* that came unto him, but he first *preaches repentance* to them, Vers.2. and they professe repentance unto him before they be baptised, Vers.6. *They were baptised of him confessing their sins.* And so

Acts

Acts 2.38. *Repent and be baptiſed:* firſt repent, and then come to the Sacrament of Baptiſme. It is ſo alſo with the Sacrament of the Lords Supper, *repent* and receive the Lords Supper: firſt repent, and then come to the Lords Supper. And therefore 1 *Cor.* 11.31. he wiſhes us to *judge our ſelves* before we come to the Sacrament, which is a ſpeciall worke of repentance. In the Sacrament wee draw nigh to God, and we deſire to have the Lord draw nigh to us. If therefore we would draw neere to God, or have him draw neere to us, we muſt come after the due Order. If we draw neere to God, and do it diſorderly, he will not draw neere to us, nor have any fellowſhip with us. Now what is Gods Order, and the due Order wherein he would have us draw neere unto him, we finde *Iames* 4.8,9.10. *Draw nigh to God, and hee will draw nigh to you.* But after what Order muſt we draw nigh to him? *Cleanſe your hands ye ſinners, and puriſie*

your hearts you double minded, be afflicted, and mourne, and weepe, &c. Humble your selves in the sight of the Lord. This is the Order after which wee must draw neere to God, namely, prepared and fitted for fellowship with him by unfained repentance.

Hezekiah proclaimed a solemne Passeover to be kept at *Ierusalem*; and the Order after which they kept it, is worth the observing, and is for our imitation before we come to the Sacrament. First the Priests they *cleanse the Temple*, and brought out all the uncleanesse that they found in the Temple of the Lord, into the court of the House of the Lord: and the Levites tooke it to carry it out *abroad into the brooke Kidron*, 2 *Chron.* 29. 16. And as the Priests and Levites doe their parts in purging uncleanesse out of the Temple, so the people doe theirs in *purging the Citie, They arise, and take away the Altars that were in Ierusalem, and all the Altars for incense tooke they away and cast them into the brooke*

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brecke Kidron 2 *Chron.* 30. 14. And marke what followes, Vers. 15. *Then they killed the Passeover*, namely, when all uncleanneſſe was fetcht out of the Temple, and all the Altars knockt downe in the Citie, and were thrown into the brooke *Kidron*, as it were into the Towne-ditch, *Then they killed the Passeover.* Firſt, there was a purging, a cleanſing out of filthineſſe: firſt, al the *baggage* and uncleane ſtuffe throwne into *Kidron*, and then a *killing of the Passeover.* This muſt bee our Order in comming to the Sacrament: firſt, purge our hearts and lives of al manner of uncleanneſſe that may be found in them, by repentance, and by repentance throw it all into the brooke *Kidron*, and then come to the Sacrament, then receive the *Lords* Supper. So muſt men come to the Lords Table, as the Prieſts came to the ſervices of the Tabernacle. When the Prieſts came to performe holy ſervices in the Tabernacle, ſee in what Order they muſt come, *Exod.*

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30.18,21. *They must wash their hands and their feet at the brazen laver when they went into the Tabernacle, or when to the Altar to minister there.* The equity of it reached farther than to the Priests. *David* was no Priest, yet *Psal.26. I will wash mine hands in innocency, so will I compasse thine Altar.* He alludes to the ceremony of the Priests washing at the brazen Laver, before they ministred at the Altar; to let us see, that though this ceremony belonged onely to the Priests, yet the morality belongs to all, and that there is a washing that concernes all before they meddle with holy services, and so with the Sacrament. As the *Priests* were to wash themselves, so some parts of the Sacrifices also were to be washt, *Levit.1.9. But the inwards and his legs he shall wash in water.* The same Order must be observed in comming to the Sacrament: every sinner is an uncleane person, and uncleane ones must be washed before they offer to have fellowship with the GOD of purity.

Purity. There is a double washing with which wee must bee washed before we can come in due Order. First the washing of our selves in Christs bloud by faith. And secondly the washing of our selves by repentance. He that will come in due Order, must wash by repentance as well as by faith: yea, he must wash both his inwards and his feet. His *inwards* must be washt, *Ier.* 14. 4. *Wash thine heart, O Ierusalem, how long shall thy wicked thoughts lodge within thee?* All inward and secret lusts must be washt out by repentance. And the feet must bee washt also. *Iohn* 13.10. As we walke in our daily wayes; we gather a great deale of soile, and this same soile of our outward actions, must also bee washt away by repentance. Why must the inwards and the feet or legs of the Sacrifices be washt, above all the rest? The reason is given, because the inwards or intrailes, are the vessels that containe the filth and excrements of the Beast; and therefore were

were they to be waſht. And the legs or feet to be waſht, becauſe they tread in the dirt, and mire, and ſo are more defiled then any other part of the body. And all this was to teach, that when wee draw neere to God, wee ſhould ſpecially waſh there where moſt filth is readieſt to bee contracted. Our inwards, our hearts and conſciences, what abundance of excrements and filth have they? what dunghils of filthy luſts lye in our hearts? our legs, our feet, how doe we defile them by walking and treading in foule wayes? *Even he that is waſhed already*, ſtill and daily needs to have his *feet waſhed*, *Iohn* 13.10. Now then for us to come to the Lords Table, with ſuch *inwards*, with ſuch *feet*, is not to take heed to our *feet*, nor to come in due Order. It were diſorderly to ſit downe at a mans Table in ſo ſlovenly a faſhion, as with unwaſhen hands; therefore more diſorderly to ſit downe at the Lords Table with unwaſhen hearts. The Phariſees quarrelled

quarrelled with our Saviours Disciples, *Matth.* 15. 2. *Why* (say they) *doe thy Disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread.* But to such Communicants as come to the Lords Table without repentance, it may be said upon better ground, *Why doe ye transgresse the commandement of the Lord?* For yee wash not your hands, nor your hearts, when ye eat bread at the Lords Table.

Quest. *But what is that repentance wherewith a man must come? How must a man repent before he comes?*

Ans. This is indeed a thing worth the inquiring after, because many that come to the Sacrament that yeeld to it that there must be a preparation before they come, yet fouly deceive themselves in their repentance. Repentance it stands in a sorrow for sin, and an actuall *renouncing* and forsaking of sin, so as to have no further communion with it. And here is that wherewith many gull themselves, do mock

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mock God and their owne soules. Their consciences tell them that their lives are so vile, that there must bee somewhat done before they come, and therefore there must bee at least some sorrow, or shew of sorrow, at least, before their receiving, and therfore haply they will hang down their heads, not for a day or two, that is somwhat too long to, but for an houre or two *like a bulrush*, will confesse their sinnes to God, and make a shift to be sad and demure for a while: and all this is but to stop the mouth of conscience. But yet all this repentance is not worth a bulrush, because there is no abdication, no forsaking and putting away those sins, but the duty once over and past, and the Sacrament a little forgotten, upon the next occasion offered, they are as ready for their sinnes as ever before. They do with their sinnes when they come to the Sacrament, as *Abraham* with his servants when hee went to Sacrifice *Isaac*, *Gen.*22.5. *And Abraham*

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ham ſaid to his young men, abide you here with the Aſſe, and I and the Lad will goe yonder and worſhip, and come againe to you. So ſay many in effect in this caſe to their ſins and their luſts: Stand you awhile aſide, I muſt goe to the Sacrament, and receive the communion, doe but ſtand by a while, and when the Sacrament is over, or at furtheſt as ſoon as the Sacrament-day is over, *I will come again to you.* But this is meere mockery; in that repentance which muſt duly prepare a man for the Sacrament, there muſt be an utter departure from, and a forſaking of our evill wayes. Before we come to the Sacrament to eat, and drink there, we ſhould do as the Serpent is ſaid to doe, and in this caſe ſhould be *wiſe as Serpents.* The Serpent before he goes to drink at the Fountaine, firſt vomits up all his poyſon: ſo ſhould we before we come to eat and drinke at the Lords Table, vomit up and caſt out all the poiſon of our luſts, and ſo vomit them up, as never

Soror in Chriſto amabilis, rogo ut audias prudentiam Serpentis. Serpens enim cum ceperit ire ad bibendum, antequam veniat ad fontem, evomit omne venenum. Imitare & tu charissima hunc ſerpentem in hac parte, ut antequam venias ad fontem, id eſt, communionem corporis & ſanguinis Domini, evomas omne venenum, ſcilicet, odium, iram, malitiam, invidiam, malam voluntatem, & noxias cogitationes ex corde tuo. *Bern. de modo bene viuendi. c. 28.*

never with the dog to returne to our vomit againe; cast up, and cast away all our poison, before we come to meddle with these holy Mysteries. We saw in that case before, how they did before the Passeover, 2 *Chron.* 30. 14, 15. *Then* they killed the *Passeover*, *Then?* when? When that was first done, in the 14. Vers. *They arose and tooke away the Altars, &c. and cast them into the brooke Kidron.* It had beene but a folly to have killed and have eaten the Passeover, those abominations standing and remaining; therefore they do not onely professe a sorrow for those abominations, as it is like enough they did professe a sorrow, but before they come to the *Passeover*, they *take them away first*, and make sure worke with them, they *cast them into the brooke Kidron.* So must our repentance bee before wee come to the Sacrament; not only a repentance that sorrowes for sin, and yet keepes sin in the bosome still; but such a repentance that casts them quite

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quite out, even into the brook *Kidron*. That is the right course which they tooke, *Ezra.6.* 21, 22. Marke there who did eat the Passeover: not all, not every man that would, but only such as had repented, and so had prepared themselves for it. How did their repentance appeare? by their actuall separation of their sinnes from them, *All such as had separated themselves from the filthinesse of the Heathen of the Land.* It had beene an hainous and horrible thing for them to have come to the *Passeover* in the filthines of the Heathen. But they onely that did separate themselves from that filthinesse of the heathen did eat. Thus must it be also with a man that will eat at the Sacrament; it is not enough for him to confesse his sinnes, to shed some teares and blubber for them, but he must separate himselfe from the filthinesse of the heathen. What is swearing, whoring, drunkennesse, profanation of the Lords-day and other Holy-dayes but the filthinesse

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of Heathens? What are these but heathenish filthinesses? Therefore whosoever is polluted with any such filthinesse, or the filthinesse of any other sin, must first separate himselfe from that filthinesse before he come to the Lords Table. Let a man separate himselfe from his filthinesse, and so let him eat of this bread, and drink of this cup. And the way to separate our selves from our filthinesse and sins, it is by repentance. Sin separates us from God, but repentance separates sinne from us, and so fits us for fellowship with GOD in his Ordinance.

And this is that thing which was typified in purging out of leaven before the Passeover, *Exodus* 12. 15. They are forbid to *eat* leavened *bread*: nay, that would not serve the turne, but *Exod.* 12. 19. There must be no *leaven* found in their Houses. They must not onely have no *leaven* in *their* mouthes, but there must be no *leaven* in their houses, *seaven dayes shall there*

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there no leaven bee found in your houſes: not onely no leaven to be *eaten*, but no leaven to be *ſeene*, *Exo.* 13. 7. *And there ſhall no leavened bread be ſeene with thee, neither ſhall there be leaven ſeene with thee in all thy quarters.* No leaven in the mouth, in the houſe, in all their quarters. And the *Iewes* were exceeding preciſe in purging out leaven. We reade *Iohn* 19.14. of the *preparation of the Paſſeover*, which was the day before the Paſſeover. Now on that day the father of the family, with other men lighted wax-candles, ſearched all corners to purge out all remnants and crums of leaven. And their Scribes taught, that a man was to ſearch after leaven in *ſecret places* and in *corners*, and to ſearch it out by the light of a candle out of all *holes and corners*. So that a *Iew* before the Paſſeover would not have left a *crum of leaven* in a crany, or blinde corner of his houſe. Leaven typified ſin and wickedneſſe, 1 *Cor.* 5.8. And all this teaches us that exact care we ſhould

have to purge out, and caſt out all our ſinnes before we come to the Sacrament. There was no *Iewes* houſe had ſo many darke holes, blinde corners, and crannies, as have our hearts, and therefore wee ſhould take the light, and candle of the Word, *Pſal.* 119. 105. *Thy word is a light, a Lampe*; And by the light of this candle ſearch and ranſake the blinde corners and ſecret crannies of our hearts, and out with all the very crums of *leaven*. So that as the Apoſtle ſpeakes in that caſe, 1 *Cor.* 5.7,8. *Purge out therefore the old leaven. Therefore let us keepe the feaſt, not with old leaven, &c.* So let us doe in this caſe of comming to the Sacrament. This is to keepe our Paſſeover after the due Order. If we will eat of the *Lambe*, we muſt have no *leaven*: if *Lambe* no *leaven*, if *leaven* no *Lambe*: if Chriſt in the Sacrament, no ſins and luſts favoured; if ſins and luſts favoured, no Chriſt. There bee that expound that Text, *Cant.* 7.2. of the two Sacraments,

Thy

Thy navell is like a round goblet which wants not liquor, thy belly is like an heap of wheat, set about with Lilies. By the *navell* they understand the Sacrament of Baptisme: the navell serves for the nourishment of the babe in the wombe, and baptisme nourishes infants and new borne babes in the Churches wombe. By the *belly like an heape of wheat*, they understand the Sacrament of the Lords Supper, for the aboundance and store of excellent spirituall nourishment therin: and marke with what this heape of wheat is set about, set about *with Lilies*, signifying Christians of holy and godly life. To be sure, such they should bee by repentance that come to this Sacrament, they should be *Lilies* pure and white; *Lilie-white*, that are set about this *heape of wheat*. It is not after the due Order when stincking *weeds*, *hemlock*, *nettles*, and such trash are set about this *heape of wheat*, when scandalous and profane persons, common swearers, customary

drunkards,&c. thruſt in, and ſet themſelves downe at the Lords Table.

It is a caſe much to be lamented to ſee the deſperate boldneſſe of many in comming to the Sacrament; ſwearers, habituall drunkards, uncleane perſons, make no more bones of comming to the Table of the Lord, than of ſitting downe at their owne ordinary Tables: ſweare this day, receive the next, be drunke on the eve, and receive the Sacrament on the morrow. Herein dealing as the Harlot in that caſe, *Prov.* 30.20. *She eats and wipes her mouth, and ſaith, I have done no wickedneſſe*, I am as honeſt a woman as the beſt of my neighbours. So theſe eate and drinke at the Sacrament, and *wipe their mouthes*, and who hath any thing to ſay to them, they hope they are as orderly faire Communicants as the beſt. That therefore men may bee awakened to bee more conſiderate, and may bee provoked to come prepared with repentance, let them a little thinke ſeriouſly

ouſly on theſe following particulars.

Firſt, hee that comes to the Sacrament, and not after this order, prepared with Repentance, ſhall be ſure to meet with no bleſſing, benefit, or comfort. There is a great deale of comfort and joy to bee had in the uſe of the Sacrament, provided a man ſo come to it as he ought, provided that a man come prepared with repentance. Marke that paſſage, *Ezra. 6. 22. They kept the Feaſt of unleavened bread ſeven dayes with joy.* What are civill Feaſts *without joy?* and what are holy Feaſts *without joy? A Feaſt is made* for laughter, *and wine makes merry, Eccl. 10. 19.* Little comfort in this Feaſt, and Wine in the Sacrament, unleſſe it make a mans heart merry and joyfull. Ioy is that which GOD promiſes to the right uſers of his Ordinances, *Iſay 56. 7. I will make them joyfull in mine houſe of prayer.* So God makes men joyfull in the houſe of *preaching*, and *joyfull at the Table of his houſe.* They kept the Feaſt *with*

joy. How so? *For*, (layes the Text) *the Lord had made them joyfull.* But observe who they were whom *God* made joyfull at that Feast, and Passe-over: namely, those who had *separated themselves from the filthinesse of the heathen of the land.* Such as come with true Repentance, God makes joyfull in the use of his Ordinance. A man may be bold to challenge impenitent persons that come in their sinnes, and to charge them with it, that they have no joy in their receiving: God *joyes* them not, makes them not welcome.

As in the Gospell, so at the Sacrament God makes a Feast, such a Feast as the Feast of the Gospell is, *Isay* 25. 6. *A Feast of fat and sweet things, a Feast of Wine, a Feast of things full of marrow.* But who must eate of that Feast, who must be feasted with that wine and marrow? How must they bee prepared that eat of this Feast? They must come in due Order that come to that Feast; and that due Order is to come with repentance: for marke

marke what God ſubjoynes there, Verſ.7. *And I will deſtroy the face of the covering, & the veile that is ſpread, &c.* So that they that will be partakers of that Feaſt, muſt firſt have the *veile* & the *covering* taken away; they that come veiled and covered come not after the due Order, and therfore ſhall not taſte of the ſweetes of this Feaſt. But what is that veile then that muſt be taken away, before they ſhall eat of that Feaſt? We may ſee what it is by that of the Apoſtle, 2 *Cor.* 3. 14, 15, 16. The *veile* is the hardneſſe of mens hearts, and that *veile* is taken away when men turne to the Lord. Repentance takes away that *veile*: when men are humbled for their ſinnes, and doe truly repent, then is the *veile* taken away. And when the veile is taken away, then are men prepared to come to that Feaſt of fat things. The Sacrament is a Feaſt of fat things alſo, and they that will come to this Feaſt in the Sacrament, muſt come with their hearts unveiled.

unveiled. It is a Feast of *fat things*, but they that will eat of this Feast of fat things, must not come with *fat hearts*. They that come with *fat hearts* will finde it a Feast of *leane things*; will finde neither sweet nor comfort in the use of the Sacrament; *Goe make the heart of this people fat*, *Isay 6.* that is, Goe make their hearts hard, and impenitent; *Psal. 119.70. Their heart is fat as greasse*; fat hearts shall not be feasted with these sweet things. *A leane heart* that mournes, that pines, that grieves for sin, that heart shall eate of these *fat things*. *Psal. 22.26. The poore shall eate, and shall bee satisfied.* The man that is humbled and abased, he shall eat unto satisfaction: so that they onely have benefit (taste the sweet and the marrow in this Feast, that come prepared with repentance. But let a man come without repentance and humiliation, and he receives no benefit at all at the Sacrament, but findes a leane and a drie Feast of it. It is in this

this case with a man, as it was with the Prodigall, when once he came to himselfe, and was soundly humbled for his folly, and fals to confession, *Father I have sinned against thee, and against heaven,* then see what followeth, *Luke* 15. 22, 23. *bring hither the fatted Calfe, let us eate and bee merry.* Now that he repents, he is fed, and feasted with *fat things*; the *fat Calfe* must be killed and prepared. But look upon him in his impenitency, whilest he is in his sinnes, and how fares hee then? alas, he then eats husks, feeds with the Swine, and his belly not filled neither: whilest he was in a Swinish condition, he was fitter to feed at a Swines trough, than to feed at his Fathers Table; and then he is fed with nothing but with empty huskes. It is just so here. If men come to God and to his Table with confession and contrition of spirit, with true and sound repentance; then God sayes, *Come bring the fatted Calfe,* make a Feast, give this repenting sinner my Sons

Sons flesh and bloud, his spirit; let him eat *marrow*, glut his heart with the comforts of my spirit, with the sweetnesse and goodnesse of Christ. But when men come in their swinish and brutish lusts, come no better than Swine without repentance for their sins, then GOD sends them to the *trough*: What doe you a company of swinish adulterers, and drunkards, at my Table? get you to the *trough*; the *trough* is fitter for you than the *Communion-Table*. And though such persons in their impenitency will thrust and crowd in to the Lords Table, yet they shall be fed but with husks. Impenitent persons find their food in the issue no better: they receive but the huske of the Sacrament, bare Bread and Wine, the naked Elements, they never taste a whit of the fatted *Calfe*, they eate not a whit of CHRISTS flesh and bloud. God feeds Swine onely with huskes, huskes are good enough for Hogges. And what are impenitent persons better than Hogs

to

to whom Pearles muſt not bee given. Obſerve how the Prodigals father ſpeakes to him after his repentance, *Come bring the fatted Calfe, let us eate and bee merry.* A man can never ſo eate at the Sacrament as to bee merry, till hee eat of the *fat*, *Nehemiah* 8.10. *Goe your way*, eat the fat, *and drinke the ſweet, neither bee yee ſorry*, that is, be you merry and joyfull; *eating the fat, and drinking the ſweet*, cheeres and makes the heart merry. But when ſayes his father, let us eat and bee merry? Now after hee ſaw his Sonne to bee ſorry, when hee ſaw his ſoule humbled and afflicted with ſorrow for his ſinnes, he ſaw him truly penitent; Now let us eate and bee merry. It is to little purpoſe, to eate at the LORDS Table, unleſſe wee may ſo eate that wee may bee merry, that wee may bee cheered, refreſhed, rejoyced. Now hee that would eate and bee merry at the LORDS Table, muſt

Lords Table must weepe and be sorry in his owne private Chamber, and Closset. And when we have made our selves sorry God will make us merry, when we have sadded our soules by repentance, God will glad them with the comforts of his Spirit dispersed to us in the Sacrament. And the greater our sorrow is before we come, the greater will our mirth be when we be come.

But contrarily when we come to the *Lords* Table, and have not beene sorry, have not beene humbled, have not repented, then may we come and eate, but we cannot eate, and be merry; we can have no comfort, no joy in our receiving, because GOD feeds us in such a case with nothing but huskes. Huskie food will never make the heart merry, and where repentance is wanting it makes the Sacrament proove to a man no better then an husky banquet.

Where repentance is wanting a man in receiving receives nothing but

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bare bread, and bare wine, neither is it any more with God then if a man did eate common bread, and drinke ordinary wine at his owne Table. It is in Sacraments as it was with sacrifices. When men came to the sacrifices, and offerings without repentance see how God esteemed of them; *Hos.* 9. 4. *For their bread for their soule shall not come into the house of the Lord.* *The bread for their soule*, that is, the bread for their life, their daily bread for the sustinance of their bodily life. He speakes of that meate offering, *Levit.* 2. 5. That meate offering was appointed of God for a spirituall use, and yet it is called the bread for their life, or livelihood. Because they using those Ordinances without Repentance, though the meate offering were appointed for a spirituall use, God esteemed no other then common meate, as their ordinary bodily bread they fed upon to susteyne bodily life. In the same sense it is that *Iere.* 7. 21. the Lord in a kinde of scorne

Zanch. in Locum.

scorne calls their sacrifices flesh; *Put your burnt offerings unto your sacrifices, and eate flesh.* There wanted repentance in the offerers, and therefore God reckons them but as other ordinary flesh in the Shambles. And being so, what had they more at their meate offerings then at their owne Tables? what at their sacrifices more then might have beene had at the Shambles?

And no wonder, for God intends not his Ordinance to such; God calls not, invites not such, and he will not welcome those whom he invites not. Consider those Canons which were for eating the Passeover. *Exod.* 12. 43, 44, 45. *This is the Ordinance of the Passeover, there shall no stranger eate thereof. But every mans servant that is bought for money when thou hast circumcised him, then shall he eate thereof. A forreyner, and an hired servant shall not eate thereof.* Here be three Canons. First *no stranger* must eate thereof. Suppose he had, yet surely should he have

have had no Communion with God, God would have beene *a ſtranger* to him. Secondly *no hired ſervant muſt eate thereof*, ſuppoſe he had, certainly God would not have accepted his ſervice. Thirdly *no uncircumciſed one muſt eate thereof.* If an uncircumciſed perſon had eaten thereof could he have looked for a bleſſing? Now all theſe three Canons make againſt an impenitent ſinners comming to the Sacrament. For an impenitent ſinner is all theſe. He is *a ſtranger* to God, *Pſal.* 58. 3. *The wicked are eſtranged from the wombe.* And *Pſal.* 54. 3. *David* calls the *Ziphims* who were notwithſtanding of Iſrael, *ſtrangers*, for what ſo eſtranges a man from God as doth ſinne? He is an *hyred ſervant*, a ſervant to Satan, and his luſts, *Iohn* 8. 34. *Whoſoever committeth ſinne is the ſervant of ſinne*, 2 *Pet.* 2. 18. *They themſelves are ſervants to corruption, for of whom a man is overcome, of the ſame he is brought in bondage.* And who will ſet his *ſervant*

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at his Table with him? *The servant abides not in the house for ever, Iohn* 8. 35. and therefore sits not down at *Table* at any time. He is an *uncircumcised person, Iere.*4.3,4, *Breake up the fallow ground, circumcise your selves to the Lord, and take away the foreskine of your heart.* What is the circumcision of the heart, but the breaking up of the fallow ground, *verse* 3. So that a repenting heart is a *circumcised heart*, and contrarily an impenitent is an *uncircumcised heart*, *Acts* 7.51. *Ye stifnecked, and uncircumcised in heart.* So that an impenitent person is an uncircumcised person. And what wonder then that an impenitent person meets with no blessing at the Sacrament, when he comes to eate against the Canon, being a *stranger*, a *servant*, an *uncircumcised* person?

The *Israelites Manna* was Sacramentall, and there is *Manna* in the *Lords* Supper, and in the use of the Sacrament the *Lord* gives that *hidden Manna*, *Apoc.* 2.17. But it is to be observed

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observed that the Israelites did not eate *Manna* presently so soone as they were out of *Ægypt*, but first of all they passed through the red Sea, and that passage was a Baptisme. See therfore Saint *Pauls* order, 1 *Cor.* 10. 1, 2, 3. *Our fathers all passed thorow the Sea, And were all baptised in the Sea, And did all eate the same spirituall meate.* So that before they did *eate* that spirituall meate, they were first *baptised* in the red Sea. There must be a *baptisme* before the *Manna* may be eaten. None ought to receive the *Lords* Supper till he be first *baptised.* It were utterly against Gods owne order to have a man receive the Communion before he be *baptised.* That very order teaches that there must be repentance before we come to the *Lords* Table. For *baptisme is the baptisme of repentance, Luke* 3. 3. *Iohn came preaching the baptisme of repentance.* So that where no repentance, there the Sacrament belongs not to men, and they can have no benefit

Sicut populus Israel ante transitum maris non potuit manna comedere, sic nemo valet ante baptismū corpus redemtoris accipere. *Anselm. in* 1 *Cor.* 10.

Nondum baptizati, vel etiam adhuc excommunicati, &c. arcebantur a communione. Centuriat. *Magdeb. Cent.* 10. *cap.* 6.

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by it, to whom it belongs not. As in that case *Bethsheba* speakes, *Pro.* 31. 6, 7. *Give strong drinke to him that is ready to perish, and wine to those that be of heavy hearts, or bitter of soule, let him drinke, and forget his poverty, and remember his misery no more.* So it holds good here, God would not have this wine to be given to every man, it is not for profane, and impenitent sinners to drinke this wine, but when men are by repentance in poverty of spirit, bitternesse of soule, heavie in heart, then the *Lord* would have this wine given them; and such as come to drinke it with such hearts, they shall have their hearts cheered, refreshed and sweetely comforted against the sense of their poverty, and misery. Repenting sinners goe away with the sweetnesse, and comfort of the Sacrament. The Prophet speakes of a *cup of consolation* that was wont to be given to some, *Iere.* 16. 7. That cup of consolation was not given to every one. But when any had buried some deere

deere friend, and was in heavineſſe and ſorrow, mourning and in bitterneſſe as *Zechariah* ſpeakes, *Zech.*12. Then their friends did invite them to their houſes, and give them a *cup of conſolation*. So that that cup of conſolation was for ſad, and ſorrowfull perſons only, only for *mourners*. The cup in the *Sacrament* is a *cup of conſolation*, but this *cup* is prepared for *mourners* for *ſin*, and when men receive it prepared with repentance, then it is indeed unto them *a cup of conſolation*. But no cup of conſolation at al to ſuch as in impenitency of ſpirit come to the Sacrament.

2 He that comes to the Sacrament, and not after this order prepared with repentance, he not only meets with no bleſſing, but with a blow and a breach. And that in a double reſpect.

Firſt, Such an one ſhall not onely not be the better, but farre the worſe for his receiving in his ſinnes, and impenitency. Some have a conceit that though they be ſuch ſinners as they are, yet the comming to the Sacra-

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ment will mende and heale them, and may doe them good. But such are deceived, they shall be so farre from being the better, that they shall be worse. That as our Saviour speakes of a Pharisees Proselyte, *Mat.*23.15. that when he was made, he was made twofold more the childe of hell then themselves, so is it with impenitent receivers, by their receiving they make themselves twofold more the children of hell, and the Divell then they were before, as having added both to the guilt of their impenitency the fresh guilt of the profanation of Gods Ordinance, and having doubled their hardnesse, and increased their strength to follow sinne with the more greedinesse.

Such an one meetes with an heavy curse, a spirituall curse upon his soule, so as the receiving of the Sacrament shall doe his soule mischiefe. Sacraments worke according to that disposition wherein they finde such as receive them. Such as are the Receivers.

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ceivers, ſo prove the Sacraments unto them. It is in this caſe as it was with the woman under Iealouſy, and ſuſpicion of uncleanneſſe, drinking the curſed waters, *Numb.* 5. 27, 28. *And when he hath made her to drinke the water, then it ſhall come to paſſe that if ſhe be defiled, and have done treſpaſſe againſt her husband, that the water that cauſes the curſe ſhall enter into her, and become bitter, and her belly ſhall ſwell, and her thigh ſhall rot, and the woman ſhall be a curſe amongſt her people. And if the woman be not defiled, but be cleane, then ſhe ſhall be free, and ſhall conceive ſeede.* Looke then as the *woman* was, ſuch was the worke of the *water*. If ſhe were cleane the water did her no hurt, nay it did her good, *ſhe conceived ſeede*, ſhe became fruitfull: but if ſhe were defiled, and uncleane it wrought with a miſchiefe, *her belly did ſwell, her thigh did rot, & ſhe became a curſe*. It is ſo in receiving the Sacrament. As men are that receive it, ſo is the worke and efficacy of it, either for good or hurt,

Quicquid recipitur recipitur ad modum recipientis.

either for bane, or blessing. If a man be prepared with repentance, and so be cleane, then the Sacrament brings a blessing, it makes a man fruitfull. But if a man be defiled, and uncleane, as every impenitent sinner is, then it banes, and mischiefes him, it proves as *cursed water*, it *rots* his soule, he proves a more rotten, and wretched sinner then before. An unwholsome, and diseased stomach what ever food it receives it alters, and rather nourishes the disease then the body, and turnes wholesome nourishment to matter of griefe, and vexation. So an impenitent soule comming to *Gods* Ordinance in its sins and defilement doth but turne the wholesome nutriment of the Sacrament to the feeding of its diseases, and the increasing of its owne sorrow and mischiefe, as the water that made the cleane woman fruitfull made the uncleane woman *swell* and *rot*. *God* curses the *Sacrament* to an impenitent defiled person, and so makes a sad breach upon him in stead of a blessing. Secondly,

Ideo nemo malo prodest, quia quicquid ad illum pervenit ad pravo usu corrumpitur. Quemadmodum stomachus morbo vitiatus quoscunq; accepit cibos mutat, & omne alimentum in causam doloris trahit, ita animus cæcus quicquid illi commisseris id omnis sui et vernicie m, et occasionem miseriæ facit. *Senec. de benef. lib. 5. c. 12.*

Secondly, ſuch an one as comes in his impenitency ſhall meete with a breach in another kinde, with Gods heavy wrath falling upon him at the Sacrament. That ſame is a terrible Text, and worthy to be well thought upon by every man before he comes to the Sacrament, *Lev.*7.20,21. *But the ſoule that eats of the fleſh of the peace offerings that pertaine to the Lord having his uncleanneſſe upon him, even that ſoule ſhall be cut off from his people: Moreover the ſoule that ſhall touch any uncleane thing, as the uncleanneſſe of man, or any uncleane beaſt, or any abominable uncleane thing, and eate of the fleſh of the ſacrifice of peace-offerings, even that ſoule ſhall be cut off from his people.* Their peace offerings were *eucharisticall* offerings. Now ſuppoſe a man had defiled himſelfe, and ſhould have come, and with that uncleanneſſe upon him have eaten of the fleſh of thoſe offerings, what had the iſſue beene? ſurely it had beene better for that man to have beene a bed, and aſleepe,

aſleepe, for that ſoule ſhall be cut off from his people, that man ſhall be deſtroyed, deſtroyed by God's hand, and from before his face, as *Lev.* 22. 3 *That ſoule ſhall be cut off from my preſence.* Nay marke yet further, *ver.* 21. That if a man did but *touch* any uncleane thing; uncleanneſſe of man, or beaſt, or any abominable uncleane thing, and then in that caſe after ſuch a *touch*, before he be clenſed ſhal offer to eate of the fleſh of the peace offering, he ſhould be cut off from his people. What? If no more uncleanneſſe upon him then came by a *touch* muſt he yet be cut off? Muſt he be cut off that eates but with a *touch* of uncleannes? What then will become of him that not *touches* but *wallowes* and *tumbles* in *uncleanneſſe*? In the *uncleanneſſe* of whordom, drunkennes? If he muſt be cut off that *touches* the uncleannes of a *man*, what will become of him that *wallowes* in the *uncleanneſſe* of the Divell? If he muſt be cut off that touches but the *uncleanneſſe* of a beaſt, then what

what will become of him that is an *uncleane* beaſt, an *uncleane adulterer*, an *uncleane drunkard*, or any other *uncleane ſinner?* See how our Saviour ſpeakes, *Matth.* 10.12,13. *When you come into a houſe, ſalute it, And if the houſe be worthy; let your peace come upon it, but if it be not worthy, let your peace returne to you.* If the Apoſtles came to an houſe that was *worthy*, then upon their ſalutation the bleſſing they prayed for came upon that houſe, but if an *unworthy* houſe, the bleſſing fell not upon it, but returned to them againe. So is it in the receit of the Sacrament. When it is received, if he bee *worthy* that receives it, then comes a bleſſing from GOD upon a man, but if the perſon be *unworthy* then comes neither bleſſing, nor peace. Now who is worthy? Iudge in your owne conſciences, are impenitent ſinners that live, and lye in their ſins? Are cuſtomary profaners of Gods Name? Are habituall drunkards? Are loathſome Adulterers, covetuos

covetous earth-wormes, are these worthy? If these be worthy who then is unworthy? Either these, or none are unworthy. Therefore no peace, nor blessing can come upon them. Nay that is not all, not only no blessing, but a curse shall come upon them. If he will shew himselfe a *worthy man* saies *Salomon* of *Adonijah*, *there shall not an hayre of him fall to the earth*, 1 *King*. 1. 52. but when after he carried himselfe *unworthily*, it cost him his life. If men come worthily to the Sacrament, so prepared by repentance as they ought, they meete with no hurt, but with a great deale of good. But *if wickednesse be found* in men, as *Salomon* there speakes, and so men come unworthily, God will curse them for so comming. *He that eates, and drinkes unworthily, eates and drinkes his owne damnation.* And who doth it *unworthily*, but he that doth it *impenitently*? And what can such unworthy impenitent persons expect but a breach with a witnesse? The Israelites

Mutet ergo vitam qui vult accipere vitam. Nam si non mutet vitam, ad judicium accipiet vitam, & magis ex ipsa corrumpitur quàm sanitur, magis occiditur, quàm vivificatur. *Aug. Ser. de Temp.* 1.

Iſraelites had a wondrous ſtrange minde to fleſh, *Numb.* 11.4. *They wept and ſaid, who ſhall give us fleſh to eat?* And as great a minde have many to come to the Sacrament, but yet it fares no better with them at the Sacrament, than it did with Iſrael at their Quailes, *Pſal.* 78.30,31. *Whilſt the meat was yet in their mouthes, the wrath of God came upon them, and ſlew the fatteſt of them, and ſmote downe the choſen men of Iſrael.*

And ſo whileſt many have the bread and wine in their mouthes, the wrath of God comes upon them. But why ſo? Becauſe it is with them at eating the Sacrament, as it was with Iſrael in another caſe, Verſe 30. *They were not eſtranged from their luſts, but whileſt the meat was in their mouthes, the wrath of God, &c.* So many come to the Sacrament, but are *not eſtranged from their luſts*, their whoring, drunkenneſſe, worldlineſſe, &c. but come in impenitency, without ſorrow, and reformation, and therefore whileſt the

the Sacramentall elements are in their mouthes, the wrath of God comes upon them; and so instead of *eating Christ* they eat *wrath*. And all because they comming in their impenitency, provoke God to wrath. It may be thou feelest no wrath for the present, but yet wrath may be inflicted insensibly on thy soule. And though thou feele it not, yet thou mayest heape and treasure up wrath against the day of wrath. A man that brings every day but a fagot or two to the stack, may in time make a great heap: every day a stick to the pile, may make such a pile, as being fired at once, will make a dreadfull fire. Thou feelest no wrath for the present, but every Sacrament thou receivest, thou bringest a fagot to the heape, and makest such an heape, as at last will make the fire so much the greater, & so much the hotter at the day of wrath. And then shalt thou feele that wrath which now thou heapest up. Thou greatenst thine heape now, and the greater the heape,

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heape, the greater the fire. Now the reaſons why God thus ſadly makes a breach upon impenitent ſinners are ſpecially two.

1 Becauſe every impenitent ſinner defiles the Lords Table, and the Sacrament. *Holineſſe becomes thine houſe, O Lord*, and ſo no leſſe, holineſſe becomes *thy Table, O Lord.* As God himſelfe is holy, ſo his word and Sacraments are holy, and therefore an horrible thing to polute and defile the Sacrament. Now every impenitent ſinner doth ſo. An impenitent ſinner is a filthy perſon, and he befilths every thing he meddles withall. He is an uncleane perſon. Now to the uncleane all things are unclean, holy things ſanctifie not them, but they pollute holy things: under the Law, an uncleane perſon defiled the Campe, *Num.* 5.2,3. *Put out of the Campe whoſoever is defiled, that they defile not their Campes.* He defiled every bed he lay on, and every thing hee ſate on, *Levit.* 15.4 He defiled every man

Sicut ſanctum Canes non ſanctificat, nec margaritæ porcos nutriunt, ſed contra Canes coinquinant ſanctum, & porci margaritas, confringunt. Sic ſi hominibus caninos, vel porcinos mores habentibus ſanctum dederis, nec ſanctum illos ſanctificat, ſed contra, ipſi ſanctum coinquinant. *Chryſ. hom. 17. oper. imper.*

man he toucht, *Lev.* 15.7. His very *Saddle* he rode upon was uncleane, *Lev.*15.9. He defiled the Tabernacle of the *Lord. Num.*19.13. *He defiled bread, potage, wine, oile, &c. Hag.* 2. 13. Thus an uncleane sinners pitch touches nothing which it defiles not. He defiles Word and Sacraments, the *Lords* Tabernacle and his Table. Is it any wonder then that comming to the Sacrament, he meets with a breach and a curse? *If any man defile the Temple of the Lord, him shall God destroy,* 1 *Cor.*3.17. Put *Table* in stead of *Temple*, and it is as true; if any man defile the *Table* of the Lord, him shall *God* destroy, *He that defiles the Tabernacle of the Lord, shall be cut off from Israel, Num.*19.13. And whosoever defiles the Table of the Lord as well as the Tabernacle of the Lord, shall God cut off from his people. Their sinne was foule and hainous, *Mal.* 2. 12. that said, *the Table of the Lord was polluted*; what is their sin then that doe not say the Table of the Lord is polluted,

luted, but doe pollute and defile it? GOD forely complaines of it, that their *common Tables* in their houſes at which they did eat and drinke, and take their common repaſt, that they were defiled with drunkenneſſe and gluttony, *Iſa.28.8. All Tables are full of vomit, and filthineſſe, ſo that there is no place cleane.* An horrible thing to defile a mans owne Table with the vomit & filthineſſe of drunkenneſſe? what an horrible thing then to pollute Gods Table with ſuch filth? And what doth that man better, that when he hath defiled himſelfe with drunkenneſſe, and with the vomit and filth of it, yet before hee hath humbled himſelfe with ſorrow for it, and before he hath utterly forſaken and renounced it, doth preſume in that filthy caſe to come to Gods Table? How horrible a thing were it to defile the *Lords* Table with the vomit of drunkenneſſe, now let all that defile themſelves with drunkenneſſe bethinke themſelves, how they can be-

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fore God free themselves from it. And so all that live in other foule sins, let them consider how they can wash their hands from the guilt of this sin. Therefore when God sees his Ordinance defiled by them, his wrath is kindled, and he smites them with a curse. Incense from foule hands is an abomination, *Isa.* 1. 13, 15. not only no sweetnesse in it, but a filthy stench in it, yea, such an offensive savour from it, as provokes God to wrath. *If a beast touch the Mountaine, it must be stoned or thrust through with a dart, Heb.* 12. 20. If such severity against a *Beast*, how much more shall it be against a Man, that by his base and brutish lusts makes himselfe a *Beast*, and yet will dare, not only to touch the *Mountaine*, but to *goe up into the Mountaine?* Any beast that had toucht the mountaine, must have died for it, though it had beene a *clean beast*, how much more if it had beene an uncleane *beast?* That man that by his base and brutish courses becomes

Incensi odor de immundorum manibus reputatus est protectore, & iram non gratiam præsumptio meruit. *Cyp. de can. Dom.*

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a beaſt, he is not only a beaſt, but an *uncleane beaſt*. If a *ſheepe* had toucht the mountaine, it muſt have been ſtoned or thruſt through with a dart, much more then ſhould a Dog or an Hog, if they had toucht the *Mountaine*.

O that they would ſeriouſly conſider this who in the guilt of their ſins, ſmoaking and reeking, thruſt in themſelves unto the Table of the Lord, and that their hearts would tremble to thinke how dreadfull a thing it is to pollute Gods Ordinance. Is it a ſmall thing in your eyes to defile Gods Table? Is it nothing with you to pollute holy things? It was a ſmart and piercing ſpeech of *Ambroſe* to *Theodoſius*, offering to come in the guilt of that ſlaughter at *Theſſalonica*, *What? wilt thou reach forth thoſe hands of thine yet dropping with the blood of unjuſt ſlaughter, and with them lay hold upon the moſt holy body of the Lord? or wilt thou offer to put that precious blood to thy mouth?* So may it bee ſaid to many

Iſtaſne adhuc ſtillantes injuſtæ cædis cruore manus extendes, & iis ſanctiſſimum Domini corpus prehendes? Vel tu pretioſum ſanguinem Domini admovebis ori tuo? *Magdeb. Cent. 4. cap. 6.*

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many comming to the Sacrament: What? will you reach forth those hands of yours *defiled with bloud*, with the bloud of oppression? These *fingers* of yours *defiled with iniquity*, *Isay*, 59. 3. and with these hands and fingers touch these holy mysteries? with these lips of yours that have spoken lies, that daily drivell forth such a deale of obscene filth; that with so many foule oathes and bloudy blasphemies have dishonoured God; with these mouthes with which you have so often swine-like swilled unto drunkennesse, & with which you have drunke of the cup of divels; with these lips and mouthes will ye offer to drinke the precious bloud of Christ? Is it not sin and guilt enough, that with your sins you have already defiled your hands, fingers, lippes, mouthes, but that now also you will needs come, and defile the Lords Table? it is more than you can answer that you have thus defiled your selves, why will you double your sin and

and your damnation in defiling alſo theſe ſacred Myſteries? Conſider this with trembling-hearts all impenitent perſons, and you eſpecially that dare impudently croud into the Sacrament, when you come piping hot out of your ſinnes and provocations.

2 Secondly, becauſe a man comming in his impenitency hee brings his ſinnes along with him, and they put God in mindeto doe juſtice upon him. There is a prayer for their *King*, *Pſal.* 20.3. *The Lord remember all thine offerings, and accept thy burnt ſacrifice.* That is a ſpeciall thing we ſhould aime at in all our ſervices, that *God* would remember them, that they may come up in *remembrance* before *God*. Now when a man lies in his ſinnes, and brings them with him to any holy ſervice they will riſe up in remembrance againſt him at that very inſtant, and ſo not his ſervices but his ſins being remembred, a man ſhall not onely miſſe of acceptance,

but meet with a breach and a curse: see *Hos.* 8. 13. *They sacrifice flesh for the Sacrifices of mine offerings, and eat it, but the Lord accepteth them not.* But why did not God accept them? the next words shew the reason, *now will he remember their iniquity:* no marvell he *remembers* not their *Sacrifices*, when he *remembers* their *iniquity*. And yet this is not all: he will not onely not accept, *but he will visite their sins*. When iniquity comes up in remembrance, God will visite their sin. And when will he visit? now will he remember their iniquity *and visit their sin*. Now will he *remember* their iniquity, now, even just now, as they be sacrificing, and now will he visit their sins, even then plague & smite them spiritually, when in their Sacrifices. *God* remembers wicked mens sinnes at all times, especially when they come to him in holy duties; even *then* whē they come to the Sacrament he *remembers* them *then*; freshly remembers them *then*. When God sees a wicked man come with his sins to the *Sacrament*, he doth

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(as it were) on this manner ſpeake in heaven: Behold here is a man come to the Sacrament without repentance, & he thinks to do me a goodly piece of ſervice, but by no meanes do I accept him, nay, I abhor him, and am angry at his comming. I *remember* that at ſuch a time he was drunk, I *remember* that hee is an adulterer, a covetous worldling; I *remember* at ſuch a time how he griped, pinched, and defrauded his brother; I *remember* hee is a common neglecter of the duties of my worſhip; and now without repentance for theſe ſins, he is come to my *Table*, therefore now, all theſe his ſins come up a freſh in my remembrance, and he ſhall be ſo farre from being accepted, that I wil now at this very time of his receiving ſmite him with my wrath, my curſe be upon him and his receiving, inſtead of a bleſſing; let *Satan* enter into him, and carry him on ſtil to all ungodlines. It is a heavie judgment to have *God remember and avenge our ſins in the Sacrament.* Thus *God* doth

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impenitent persons, because they bring their sinnes thither with them. Sins brought along to the spirituall banquet of the Sacrament, they will doe by men as *Esther* did by *Haman at the banquet of wine*, *Esther* 7.2,6. whilest he is at the banquet of Wine, she petitions against him, and she accuses him; the adversary and enemy is this wicked *Haman*: and Vers. 7. *the Kings wrath is up at the banquet of wine*, and he presently gives sentence against him. So all the sinnes that a man repents him not of, when hee comes to the Sacrament to come with him, and they being present, doe pick out *that very time* to accuse him, and to say, This man is a drunkard, and uncleane person, a common swearer, an adversary, an enemy to religion; even thus at the Banquet of Wine, sin unrepented of puts in accusations against men. And therefore no wonder that *Gods* wrath is kindled against such even at the banquet of Wine, when they bring along those with them

them that accuſe them, and clamour againſt them at that very time.

So that theſe things conſidered, let us be awakened and ſtirred up in the feare of God to looke to it that wee preſume not to come to Gods Table in our ſins and impenitency; unleſſe we have mourned for our ſins, the Sacramentall bread will be unto us as *bread of mourners*, *Hoſ.9.4.* uncleane bread that will defile us; unleſſe wee doe by repentance waſh away our filthineſſe, we ſhall pollute Gods Ordinance, and bring accuſers with us, that will put God in remembrance to curſe us. And were it not better for us before we come, to remember our ſins our ſelves, and to be humbled for them and renounce them? *Chriſts* body was laid in a new Sepulchre, where never any had beene laid, and he wil give his body to none but ſuch as come with a new heart. This *new wine* muſt not be put into old *veſſels*, but *new Wine* muſt be put into new *veſſels*. Be new veſſels therefore by repentance

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Rogo vos fratres, num est aliquis qui in arca fordibus plena velit mittere vestem suam? Et si in arca fordibus plena non mittitur vestis pretiosa, qua fronte in anima quæ peccatorum fordibus inquinatur Christi Eucharistia suscipitur. Non puto esse aliquem hominem qui in arca sua ubi pretiosas vestes habet repositas, acquiescat aut carbonem vivum aut qualemcunque scintillam includere. Quare hoc fratres? quia timet ne comburantur vestimenta quibus in festivitate induitur. Rogo vos fratres, qui in arca sua non vult scintillam ignis includere, quare in anima sua flammam iracundiæ non timet accendere. *Aug. ser. de Temp.* 252.

repentance, that the new wine of the comforts of Gods spirit may be powred into us at the Sacrament. I will close this point with S. *Augustines* words, *If a man will not put a faire and precious garment into a foule Chest, with what face can he take the Sacrament of the Eucharist into a filthy soule? There is no man that will put live coales into the chest where he puts his best apparell. Why so brethren? because hee feares his garments may be burned with which he clothes himselfe on Festivals. I beseech you brethren, he that will not put fire into his chest, why is he not afraid to kindle the flame of wrath in his owne soule?*

Chap.

Chap. 7. *Of the Neceſsity of Charity and Love in him that will bee an Orderly Communicant.*

NOw followes the *fourth thing* required in *habituall preparation* to the Sacrament, and that is *charity* and *love* towards our brethren. This is a thing neceſſarily required. This is a truth confeſſed on all hands, that men ſhould be in *charity* that come to the *Sacrament*. And many that have no great care, nor make any great conſcience of comming with knowledge, faith or repentance, yet will ſeeme to make ſome ſcruple of comming without charity. Yea though many will not abſtaine for their drunkenneſſe, oathes, *&c.* yet if there be a breach, and a falling out betweene them, and others they will by no meanes meddle; though without breach of *charity* a man may judge of them

them that they are reasonably well contented that they have so faire an excuse to stop the mouthes of their consciences that are ready to checke them, and quarrell with them for their neglect of GODS Ordinance. For if out of conscience they scruple comming to the Sacrament without *charity*, why then scruple they not living without it? But yet this showes that men generally acknowledge that *love* is a necessary preparative to the Sacrament. It is that which indeed is necessary in all our services of *God*, and dutyes of his worship. It is required in all that will pray aright, 1 *Tim.* 2.8. *I will that men pray every where lifting up pure hands without wrath.* Every Christians care should be to have his prayer like *Iobs*, *Iob* 16.17. *Also my prayer is pure.* The way to have our *prayer pure*, is to lift up *pure hands* without wrath. *Love* is that which makes heart, and hands, and so prayer pure from the defilement of wrath. It is required in all that will heare the

Word

Word aright, *Iames* 1.19. *They that will bee ſwift to heare, muſt bee ſlow to wrath*, and *verſe* 21. *all ſuperfluity of malicioufneſſe muſt be layd apart to fit for the receiving of the Word.* So 1 *Pet.* 2. 1, 2. *Wherfore laying aſide all malice, as new borne babes deſire the ſincere milke of the Word.* And ſo likewiſe no leſſe requiſite in all ſuch as will come to the Sacrament in due order. Every ſacrifice was to be ſalted with ſalt, *Levit.* 2.13. And every oblation of thy meate offring *ſhalt thou ſeaſon with ſalt. Thou ſhall not ſuffer the ſalt of the Covenant of thy God to be lacking, &c. with all thine offrings thou ſhalt offer ſalt.* Vnſeaſoned ſervices are unſavoury ſervices. Services without *ſalt* are ſervices without *ſavour.* And here is a *ſalt* with which all our duties are to be ſprinkled, *Marke* 9.50. *Have ſalt in your ſelves, and have peace one with another.* And as at all times, ſo eſpecially is it required before we come to the Sacrament. If without love, we are neither fit to pray nor heare,

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heare, then not fit to receive the Sacrament; for he is not fit to receive the Sacrament, that is neither fit to pray, nor heare the Word. The necessity of it will appeare by these things.

1 By that so well knowne a place, *Matth.* 5. 23, 24. *If thou bring thy guift to the Altar, and there remember that thy brother hath ought against thee, leave there thy guift before the Altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy guift.* It may seeme to be somewhat an odde thing, an incongruous carriage, and to carry some shew of irreverence with it, that a man being come into the Temple, having brought his offering before the Altar, should all on a sudden turne his backe upon the Altar, and goe his waies out of the Temple. Might not a man therefore in such a case better have stayed there still, so that in his heart he were sorry for the wrong done to his neighbour, and be fully resolved so soon as the sacrifice is ended, to reconcile

Nunquam mihi contingat turbatum ad pacis accedere sacrificium, cũ ira & discepta-tione contingere Sacramentum. Certe non recipitur munus quodcunq; meum quod defero ad altare, nisi ante placato fratre, quẽ me forte læsisse meminero, quanto minùs ũ meipsum non placavero prius. *Bern. de precept. & dispens.*

cile himſelfe to him? No, it will not ſerve the turne, but how od, and undecent it may ſeem to be, yet *go thy way; and firſt be reconciled, and then come and offer thy guift.* Not *offer thy guift, and then go and be reconciled.* This muſt be done firſt; it is a preparative duty, and preparative duties muſt be done before the ſervices themſelves be done. Now as in Sacrifices ſo is it in Sacraments, GOD will have love, and reconciliation before men come to His Table. Go *firſt* and be reconciled before thou goe to receive the Sacrament. He that will goe to the Sacrament without *charity*, can looke for no better then to returne without fruit. Vncharitable receiving can bee no better then unprofitable receiving.

Et tum veniens offeres munus tuum. Væ mihi miſero, ne dicam & tibi, qui tanto tempore aut non obtuli munus, aut ira permanente, ſine cauſa obtuli. *Hieronym. Ep. ad Caſſerin. Matert.*

2 That ſame, 1 *Cor.* 12. 13. *By one ſpirit wee are all baptiſed into one body, and [by one ſpirit] have beene all made to drinke into one ſpirit.* The Apoſtle had ſhown before, *v.* 8, 9, 10. that though ſome men do receive perſonall peculiar gifts, yet they are given by the ſpirit

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fit for the good of the whole *Church*. The reason in briefe is because all the whole Church is but *one body*, and *one soule*: and every beleever being a member of that body, whatsoever he hath, he hath it not for himselfe, but for the common good of the body. But now the question might be whether all beleevers be one body, and one spirit or soule. Now therefore the Apostle shewes, and proves this unity of the Church, that all beleevers are one body and soule, from the end, and effect of the Sacrament, which is to seale this unity. That they be *one body* it appeares by the Sacrament of baptisme, *for by one Spirit wee are baptised into one body*. That they be *one spirit*, or *soule* it appeares by the Sacrament of the *Lords* Supper, *for by one spirit we are made to drink into one Spirit, or soule*. Thus by both the Sacraments is this unity sealed. Observe then that a mayne end, and use of the Supper is, that wee may be *made to drinke into one spirit*,

into

the Sacrament in love and charity, or elſe how ſhall the end and uſe of the Sacrament be made good? How can they be made to drink into one ſpirit, that are of two ſpirits, of two different, contrary ſpirits? it is exceeding requiſite that they be *of one ſpirit*, that come to be made *drinkers into one ſpirit*. It is love that makes men of one ſpirit, and ſo fits them to bee made in the Sacrament to drinke into one ſpirit: love makes men of one ſpirit, the Sacrament ſeales this unity of ſpirit. There cannot be an unity of ſpirit ſealed, till there be an unity of ſpirit made. Now becauſe it is love that makes this unity, and this unity muſt be ſealed at the Sacrament, therfore neceſſarily muſt a man come with love that will come aright to the Sacrament, or elſe hee fruſtrates a maine end of the Sacrament.

3 Thirdly, as the Sacrament of Baptiſme is the Sacrament of our new birth, ſo the Sacrament of the Supper is the Sacrament of our new

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life, and ſpirituall nutrition and growth. And unto it ſhould a man come, that in the right and religious uſe of it he may be ſpiritually nouriſhed, and may thrive and grow in grace and goodneſſe. Now no man can grow, thrive, or be nouriſhed by the uſe of the Sacrament, that comes to it without love. The whole *Church* is a body, every Chriſtian is a member of that body; now a member that will grow in the body, and thrive, muſt neceſſarily be united to and conjoyned with the body. If a member be ſeparated from the body it cannot be nouriſhed, nor grow: an hand or an arme rent or cut off from the body, cannot be nouriſhed, nor grow. Nay, though a part of the body bee not ſeparated from the reſt, yet if there be but a diſlocation of a part, ſo that it be only out of joynt, it cannot thrive and proſper till it be ſet in joynt againe. So it is here in the body Myſticall; it is a growing body, every member thereof growes and increaſes,

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ſes, *Col.*2.19. *It increaſes with the increaſe of God.* But how comes it to increaſe? *All the body by joynts and bonds having nouriſhment miniſtred and knit together, increaſeth with the increaſe of God.* So that unleſſe the body bee knit together by *joynts* and *bands*, it cannot increaſe by the miniſtration of nouriſhment. But now what are theſe *joynts* and *bands*, and what is it that knits the parts of the body ſo together as that it increaſes? That the Apoſtle layes downe ſomewhat more fully, *Epheſ.*4.16. *From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplies, makes increaſe of the body unto the edifying of it ſelfe in love.* Theſe words are taken and tranſlated from the naturall body, and the Apoſtle ſhewes that it is in the Church, the myſticall body of Chriſt, as in a naturall body. Now in a naturall body; firſt, there be diverſe and ſmall members which goe to the making of it up: ſecondly, theſe members

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are fitly joyned and compacted together: thirdly, there is a conjunction of them after an excellent manner, and that thus: all the severall parts they have their bones, the solid parts of those members. Now these bones are coupled by the joynts, so as the end and the round part of one bone goes into the hallow end of another; This is an Ἁλληλοχία, or Ἁφὴ, *Eph.* 4. 16. *Col.* 2.19. But this is not all, but as the joynts are fitted and suited each to other, so as the round part of one joynes to the hallow part of the other; so also that there may be a sure coarticulation, there be certaine ligaments and bonds that grow fast to the end of each bone in the joynt, that fasten bone to bone, this is σύνδεσμοι, *Col.* 2.19. There is not only a fitnesse by which one bone suites with another in the joynt, but there a fastnesse also by vertue of that bond that knits bone to bone. This is a compaction by that which both the bones in the joynt mutually minister: fourthly, the

parts

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parts of the body thus ſweetly fitted and ſuited together, and thus firmely faſtened, they all by their nouriſhment received, thrive, and grow, and ſo the body increaſes, which it could not doe if there were a diſ-union, or a diſlocation, or a luxation of thoſe parts. Now thus it is in the *Church* the body of Chriſt: 2. There be many and ſundry members to make up this body. 2. They are all joyned and compact together. 3. Their conjunction is after the ſame manner. The mindes and ſpirits of beleevers are ſo coupled together, as that one mans ſpirit doth as it were inſinuate it ſelfe into anothers: and that this conjunction & joynt may be the ſurer, there be certaine bonds and ligaments that knit theſe members together: and theſe bonds are two: firſt, *The Spirit of God*, they have all one and the ſame ſpirit, *Epheſ.* 4.4. *One body, one ſpirit:* and by this one ſpirit Chriſtians are knit in this one body, 1 *Cor.* 12.13. Secondly, *The bond of love, and peace;*

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and every joynt or member supplies and ministers this bond each to other whereby they are knit each to other, *Ephes.*4.3. *Endeavouring to keepe the unity of the Spirit*; that is, endeavouring to be of one spirit and minde, as two bones meeting at a joynt are coupled in the unity of the joynt: there is the Ἁφὴ or Ἁλλαλωγὴ, that spoken of, *Rom.*12.10. τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. There is a fit joyning together, and this is added *in the bond of peace*. There is the compaction of both, by that which each joynt supplies, each Christian supplying and ministring the bond of peace and love, doe thus knit and joyne together themselves members in the same body: this is the σύνδεσμος. So *Col.*2.19. there is mention not only of joynts, but of bonds. And *Col.*3.14. love is called *The bond of perfection*; that is, a bond which doth perfectly binde together the members of the mysticall body, each ministring and supplying love to another; as the ligaments

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ligaments that knit bones together are mutually miniſtred from both the bones: ſo that the compaction of the members is by the ligament of love, as the Apoſtle expreſſes it, *Epheſ.* 4. 16. Fourthly, the body of the Church thus compacted increaſes it ſelfe, and is edified and growes up, *Epeſ.* 4. 16. *Maketh increaſe of the body unto the edifying of it ſelfe in love.* The body encreaſes and edifies when the ſeverall parts doe, and they doe increaſe and grow when joyned together and knit together in love. So that all this ſerves to ſhew the neceſſity of love in ſuch as come to the Sacrament; we come to the Sacrament to be nouriſhed, to grow, to increaſe: none of theſe can be done without love. A man comming to the Sacrament out of charity, is a member out of joynt, yea, as a member diſunited. It is not poſſible ſuch a member ſhould bee nouriſhed and thrive. As therefore a man would finde nouriſhment and increaſe with the reſt of the body, ſo it

concernes him to come prepared with love.

4 *God* requires that men should eat their bodily food with love & mutual charity. There is little contentment in bodily Feasts, when men sit down at one Table with divided hearts and affections: we may see *Acts* 2.46. how the Primitive Christians did eat their common bread at their common Tables, *Breaking bread from house to house, did eat their bread with gladnesse and singlenesse of heart*: the which they could not have done if they had not met at their Houses and Tables, as they did in the Temple, in the same Verse, *with one accord*, or unanimously. They could not have eaten with gladnesse and singlenesse of heart, if they had not eaten together in love. For there can be neither *gladnesse* nor singlenes of heart where love is wanting. And if they came together with such love & affection to their common tables to take their bodily repast, how much more think we did

did they come with love, and all good mutual affection one to another to the Lords Table. Therefore it was that before the Sacrament they had their love-feasts to testifie with what affection they came to the *Lords Supper*. The sweet and sauce of common repast, is love; *Prov.* 15.17. *Better is a dinner of greene herbes where love is, than a stalled Oxe with hatred:* love makes a few green herbes farre better cheere, than the greatest fare that is eaten with hatred and malice. If love therefore be required at our own Tables, that when wee eate together wee should eate in love, how much more then will God require it in those that come to sit downe at his Table? Saint *Augustine* would not endure any at his Table that should shew any malice against others in backbitings or detractions, and had two Verses written on his Table, to bee Monitours to such as sate thereat, that in such cases that Table was not for them. And how much lesse will the Lord

Quisquis amat dictis absentum rodere famam,
Hanc mensam indignam noverit esse sibi.
Possid. de vita. Aug. cap. 22.

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Lord endure any at his Table that come thither with malice and hatred againſt their brethren. Such muſt know that they are utterly unworthy to come to the Lords Table.

To come to the Sacrament in malice, and to eat it in diſtemper of ſpirit is *not to eate the Lords Supper*: that is, ſuch as ſo come do not ſo receive it in regard of the benefit and bleſſing, as if they received ſo holy an Ordinance as the Lords Supper: ſee 1 *Cor.* 11.20. *When ye come together therefore into one place, this is not to eat the Lords Supper.* The particle, *Therefore*, carries the words to ſome thing before, to that Verſ. 18. *When you come together in the Church, I here there be diviſions amongſt you; when ye come together* therefore *in one place, this is not to eate the Lords Supper.* Therefore when men come together, and there be diviſions amongſt them, this is not to eate the Lords Supper; for ſuch perſons eat not the Lords Supper in regard of the benefits and bleſſings

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that are received at the Lords Supper becauſe they eate not after the due order. *This is not to eate the Lords Supper* ſayes the Apoſtle, for *verſe* 21. in eating every one takes before other his owne Supper, and one is hungry, and another is drunken. So it may bee ſayd in this caſe, to come in malice to the Lords Table, *this is not to eate the Lords Supper*, which is a Supper of love, for how doe they eate the Lords Supper, when in eating, one mans heart ſwells againſt another, one man is ſicke with envy, another is filled with malice and hatred. *They eate my people as they eate bread*, *Pſal.* 14. 4. *Te bite and devoure one another*, *Gal.* 5. 15. Thinke wee when men eate up one another and devoure one another that they be fit to eate at the LORDS Table, or to eate the LORDS Body? or if they doe eate the Sacrament thinke wee that they doe eate the LORDS Supper? That they ſuppe with CHRIST and have any fellowſhip

ship with him? It is a good disposition in one sense to eate the Supper of the LORD in *bitternesse*, with *bitternesse of sorrow* for sinne, but to come in *bitternesse of spirit* in regard of hatred and malice, this is that which will so imbitter the Ordinance unto us, that we shall have little comfort in the action. The Sacrament is a seale, and in the right use of it the spirit seales up a mans redemption to him. Now he that would at any time be sealed by the Spirit of God, especially in the use of the seale of the Sacrament must take heede that hee grieve not the Spirit of GOD; *And grieve not the holy Spirit of God whereby ye are sealed unto the day of Redemption*, *Ephes.* 4.30. If we *grieve* him how shall we looke to have him *seale* us? Specially when we come to the Sacrament? I but what is it that *grieves* him so that he will not *seale*? Iudge by that which immediately followes, *verse* 31. *Let all bitternesse, and wrath, and anger, and clamour, and evill*

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evill ſpeaking be put away from you with all malice. Therefore *bitterneſſe, wrath, and malice, they grieve the ſealing Spirit of God.* We looſe our errand when we come to the Sacrament, and goe away *unſealed*; we goe away unſealed when we *grieve* the Spirit; we *grieve* the Spirit when we come to the Sacrament with a *malicious*, and an *imbittered* Spirit. Therefore as at all times it is good counſell to put away *bitterneſſe*, and *malice*, ſo it is eſpecially when men come to the Sacrament. There is a *leaven of malice*, and the feaſt muſt not be kept with that leaven, 1 *Cor.* 5. 8. This muſt be *purged out as old leaven.* That ſame of the Apoſtle 1 *Co.* 14. 20. may ſerve for a rule for comming to the Sacrament; *Brethren be not children in underſtanding, how beeit in malice bee yee children.* How many come to the Sacrament as children in one ſenſe, and not as children in another? *As children* in an ill ſenſe, and not *as children* in a good ſenſe; for knowledg

ledge as very children, to come thus like children is a dangerous thing. But to come *as children* in regard of *malice*, as free, as voyde of it as children, thus to come like children is an happy thing. And as our Saviour speakes in another case of receiving the Kingdome of GOD, so in this sense it is true of receiving the Sacrament, *Luke* 18. 17. *Verily I say unto you, whosoever shall not receive the Kingdome of* GOD *as a little childe shall in no wise enter therein.* So whosoever shall not receive the Sacrament as a little childe, in regard of freedome from malice, he shall reape no fruit by his receiving. Therefore as Saint *Paul* speakes of charity in the generall, so I close this point concerning charity in this particular to fit a man for the Sacrament, 1 *Cor.* 13. 2, 3. *Though I have the gift of prophecy, and understand all mysteries,* &c. *and have no charity, I am nothing. And though I bestow all my goods to feede the poore,* &c. *and have not charity*

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it profits mee nothing. So in this case, though thou often, and frequently receive these holy mysteries, and yet have not charity *thou art nothing*, and thy receiving is *nothing*. Though thou receivest the Sacrament every day in the weeke, and givest liberally at the Sacrament to the poore, and yet hast not charity, *it profits thee nothing*. So much wrong they doe themselves that come not in due Order to the Sacrament, with that *Love* and *Charity* which GOD requires.

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Chap. 8. *The Necessity of obedience in an Orderly Communicant.*

THe last thing remaines requisite in *Habituall* preparation to the Sacrament, and that is *obedience* to GOD, and his Commandements. Hee that will come after the due order must bee such an one as *Psal.* 50. 23. *That orders his conversation aright.* That he doth, that walkes *orderly* according to the rule of Gods Word, and in obedience thereto. Such an *orderly man* must he be that will be an *orderly Communicant.* It is impossible for him to be an *orderly Communicant* who is a disorderly man. He walkes *disorderly* that walkes *disobediently*, 2 *Thes.* 3. 7. *That walkes disorderly.* Who is he that doth so? *verse* 14. *If any man obey not our word.* And if it were possible to have all the former things without this, yet the want

want of this would marre all. For what though a man had all knowledge, and all understanding that can fall within a mortall capacity, yet what is it all if obedience were wanting. All such knowledge is as ignorance, 1 *Iohn* 2. 3, 4. *Hereby we know that we know him if we keepe his Commandements, He that saith, I know him, and keepeth not his Commandements is a lyar, and the truth is not in him.* There be that *see many things*, and yet are *blinde*, *Isa.* 42. 19, 20. and that because obedience is wanting. And how welcome ignorant, and blinde persons be to the Sacrament we saw before. And what evidence is there of the truth of faith where obedience is wanting? Thou sayest thou hast faith when thou commest to the Sacrament, *shew me thy faith by thy works*, by thine obedience. As faith is the *principall* of all true obedience, so obedience is the *evidence* of true faith. He that is wanting in obedience must needs be wanting in faith, and he that comes

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coms to the Sacrament without faith comes to no purpose. And how will it appeare that that man hath repented, and truly turned from his *sin*, who is not yet in the wayes of obedience. There is no man repents but he brings forth *fruits worthy of repentance*. The fruits of obedience are the fruits beseeming repentance. And how is there love without obedience, *when love is the fulfilling of the Law*, *Rom.* 13. 8. How can the Law bee fulfilled without obedience. So needfull is obedience to qualify a man for the Sacrament. A mans care must be to eate, and drinke worthily. He that will doe so, must have a care to doe that, *Col.* 1. 10. *To walke worthy of the Lord*. He that is an *unworthy walker* can never be a *worthy receiver*. But how may a man walke worthily, or what is it to walke worthy of GOD? The Apostle teaches us what it is in the same place, *That yee might walke worthy of the Lord unto all pleasing being fruitfull in every good worke*. So

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that to walke *obediently* is to walke *worthily*. And such a *worthy walking* fits for a *worthy receiving*.

It is that which GOD regards more then all outward performances, then the services of his worship. It is a common error in many men to thinke that if they performe the outward duties of worship they doe enough, and that these alone are highly well pleasing to God though no more be done. They thinke, so long as they pray, heare the Word, receive the Sacrament all is wondrous well, though they make no conscience of obedience to Gods will otherwise; Though they obey not yet because they doe duties of worship that they doe God very acceptable service, whereas the truth is that when we give not God obedience, all services have poore acceptance. Profession of Religion, and godlinesse a good thing it is, but yet a vaine thing without obedience. *Excellent speech becomes not a foole, Pro.* 17.7. And what

though *Iſrael cry, my God wee knowe thee*, what is this to the purpoſe ſo long as *Iſrael hath caſt off the thing that is good*, *Hoſ.*8.2,3. Diſobedient profeſſion is abominable and a kinde of Athiſme denying God, *Tit.*1.16. And as profeſſion, ſo performances vaine. Their ſacrifices without obedience as acceptable as a *Dogges head*, or as *Swines bloud*, *Iſa.*66.3. Hearing without obedience as good as nothing, *Ezek.*33.31,32. no more then hearing a *ſong*, or a Muſician. God is highly well pleaſed with *prayer*, and yet he that *prayes* to God and yeelds him not obedience will finde poore ſpeede, *Prov.* 28.9. *He that turnes away his eare from hearing the Law, even his prayer ſhall be abomination.* Yea the receiving of Sacraments is to as little purpoſe as all the reſt, *Rom.*2.25,26. *Circumciſion profits* with obedience. *Circumciſion is made uncircumciſion* without obedience, and *uncircumciſion* with obedience preferred before *circumciſion* without.

out. *Circumciſion profits if thou keepe the Law*, ſo receiving the Communion profits, and thou ſhalt finde benefit and good by it, if thou be one that walkeſt in obedience to GOD. *But if thou be a breaker of the Law thy circumciſion is made uncircumciſion.* So if thou be not obedient to GOD and his Law thy receiving is no better then not receiving. It is a good thing to come to the Sacrament, but it is a better thing to give God obedience, and it is the beſt of all, when firſt giving GOD obedience wee then come to receive the Sacrament. That which *Samuel* ſpeakes to *Saul* is true in this caſe, 1 *Sam.* 15.22. *Behold, to obey is better then ſacrifice.* Sacrifice was a ſolemne ſervice. *Saul* thought ſacrifice was a goodly thing, and ſo it was when performed with obedience, but he thought if God had ſacrifice, it was no matter for obedience. Therefore *Samuel* teaches him another leſſon, that his obedience without a ſacrifice had beene better

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then a ſacrifice without obedience. And ſo *behold, to obey is better* then to receive Sacraments. There were diverſe reaſons why obedience was better then ſacrifice. 1. Becauſe obedience was more ſpiritual then ſacrifice. 2. *Sacrifice* was only at ſet, and ſolemne times, *obedience* was to be daily, hourly. 3. Sacrifice wicked men might and did offer, *Cain* ſacrificed as well as *Abel*; obedience onely could a good man performe, a wicked man obeyed not God. 4. Sacrifice was nothing if ſeparated from obedience, obedience ſeparated from, and performed without ſacrifice might be acceptable. 5. Obedience qualified, and fitted a man for ſacrifice, and prepared him to be an acceptable ſacrificer. But ſacrifice fitted not a diſobedient perſon unto obedience. Therefore to obey was better then to ſacrifice. Vpon the ſame grounds to obey is alſo better then to receive Sacraments. It is a more ſpirituall ſervice then bare receiving, it is a continuall,

tinuall and a more daily duty; it is duty which many doe not, cannot do, that yet receive the Sacraments: it may be accepted when the Sacrament is not received, not the receiving of the Sacrament accepted without it; and it is that which qualifies and prepares a receiver for the Sacrament. And how needfull it is for a Communicant to bee prepared thus, will appeare by these things:

1 First, when we come to the Sacrament, we come to eat the flesh and bloud of Christ, wee come to eate Christ. It is but a folly to hope to eat Christ, when we yeeld not God obedience, *My flesh is meat indeed, and my bloud is drinke indeed, Iohn 6.* But for whom is it meat and drink? For such as when they come to the Sacrament are found such as our Saviour was, *Iohn 4.34. My meat is to doe the will of him that sent me*; Take, eat, *this is my body*: hee therefore offers his body to be eaten. But may any one eate it? Is it meate for all sorts to

eat? No, see who they are that eat and drinke, *Cant.* 5.1. *Eat, O friends, yea, drinke abundantly, O beloved:* He cals upon his *friends*, and his *beloved*, and cheeres them up to *eat* and *drink*; we must then be his *friends* and his *beloved* if we will *eat* and *drinke*. And who then are his *friends?* who are his *beloved?* Such as yeeld him obedience, such are his friends; *Iohn* 15. 14. *Ye are my friends if ye doe whatsoever I command you.* Such are his beloved, *Iohn* 14.21. *Hee that hath my Commandements, and keepes them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him*; he shal be my beloved. Such are his best beloved friends, his brother, sister, and mother, *Mat.* 12.49, 50. Such friends shall be sure to eat and drinke, and to drinke abundantly; & obedience making us such friends, makes us fit to eat and drinke at his Table. Looke how the Prophet speakes of eating the good things of the Land; so it is in eating the good things

things of the Sacrament, *Isay* 1. 19. *If ye be willing and obedient, ye shall eat the good things of the Land.* There were good things in the Land of *Canaan*, it was a Land flowing with milke and honey; they were *good things*. There were *precious fruits brought forth by the Sun, and precious things thrust forth by the Moone*, *Deut.* 33.14. Now God promises them to make them partakers of these *good things*, that they should eat of these *precious* fruits of the Land; but marke upon what condition, *If ye be obedient yee shall eate the good things of the Land.* The case is the same here. In the Sacrament there be good things, there be precious things put forth by the Sonne of Righteousnesse, thrust forth by the Spirit of God. Now these things are there to be eaten; *take, eat, this is my body*, but yet they are to be eaten with the same condition, If yee bee *obedient*, ye shall eat the *good things* of the Sacrament. If then wee come without obedience wee misse eating

eating the good things of the Sacrament; and as good not eat the Sacrament, as not eate the good things of it. Any man may eat the Sacrament, but only ſuch as be obedient, eat the good things of it: judge then how much it concernes to come to the Sacrament prepared with obedience.

2 Secondly, when we come to the Sacrament, we come thither to have communion with Chriſt. They muſt firſt be obedient to Chriſt that will have communion with Chriſt, *Revel.* 3.20. There is a promiſe of communion that Chriſt will have with us, and that we ſhall have with him, *I will come in to him and will ſup with him, and he with me*; we will have mutuall communion together. But yet marke upon what termes that communion is promiſed, *Behold, I ſtand at the doore and knock*, if any man will open *unto mee*, *I will come in*, &c. Chriſt Hee knocks at the doore of mens hearts, by the gratious motions of his Spirit; by the miniſtery of his word

word he cals for this and for that duty: now when wee yeeld obedience to his voice and cals, then *we open the doore*, and when the doore is opened he enters, and there followes mutuall fellowship betweene him and us: if the doore be kept barred and bolted, then neither *entrance*, nor *supper*; but when the doore is unlockt and set open, then he enters, and the mutuall Supper followes. To teach us, that then Christ will have communion with us when we are obedient to his voice; but no obedience to him, no communion with him; even from the Lords Supper wil he send them away supperlesse, that have not opened to him and yeelded obedience before their comming to the Table. There is a promise *Ioh.* 14. 21, 23. that *Christ* will come unto us, that *he will manifest himselfe unto us*: now Christ never makes good this promise more than in the use of the Sacrament; there he comes to a man, and there he manifests and makes knowne himselfe to

to a man, that looke as it is said in that case, *Luke* 24.30,31. *That as he sate at meat with them, and took bread and blessed it, and brake, and gave them, their eyes were opened and they knew him*, and Vers. 35. *He was knowne of them in breaking of bread*; so it is in this case in the breaking and giving the Sacramentall bread, the faithfull have their *eyes opened*, and they *know him*, he is made *knowne* to them in breaking of Sacramentall bread; in the use of the Supper he specially manifests himselfe to them. But now observe the condition on which Christ makes this promise, Verse 21. *He that hath my Commandements and keepes them, he it is that loves mee, and hee that loveth mee shall be loved of my Father, and I will love him, and I will manifest my selfe to him*: and so Vers. 23. *If any man love me, hee will keepe my words, and my Father will love him, and wee will come unto him and make our abode with him*: so that both these promises run with the condition of obedience;

ence ; upon a mans obedience will Christ *come*, upon a mans obedience will he manifeſt himſelfe to him. As good not come to the Sacrament, unleſſe Chriſt alſo *come* in it to a man: as good never come, unleſſe Chriſt *manifeſt* himſelfe to him. If then we would have Chriſt *come* and *manifeſt* himſelfe to us in the Sacrament, ſo muſt it be our care to come with, and to manifeſt our obedience. A man may aske that queſtion that *Iudas* doth, *Iohn* 14.22. *Lord how is it that thou wilt manifeſt thy ſelfe unto us, and not unto the world?* So, how is it that Chriſts manifeſts himſelfe to ſome in the Sacrament, and not to other ſome? To which the ſame anſwer in effect may be given that there Chriſt gives; becauſe ſome are obedient to God, they love him and keepe his Commandements ; therefore hee ſhewes himſelfe to them in the Sacrament, and they therein have communion with him, but others live not, walke not in obedience: therefore he neither

ther comes to them when they come to the Sacrament, nor shewes or manifests himselfe to them, they goe as they come.

The Apostle, 2 *Cor.* 13, 14. speakes of the communion of the *Holy Ghost*, *The communion of the Holy Ghost be with you all.* That which he wishes them should be the thing we should especially aime at in comming to the Communion, namely, *that the communion of the Holy Ghost should be with us.* And it is a cleere case that the Holy Ghost is to be received in the Sacraments, *Acts* 2.38. *Be baptised and ye shall receive the gift of the Holy Ghost*, and he is no lesse to be received in the Supper, than in Baptisme. And when we receive him his communion will be with us. Now how may he be received? Doe all that receive the Sacrament, receive him? No, *The world cannot receive him*, *Iohn* 14.17. But who are they then to whom *God* gives the Holy Ghost? See *Acts* 5. 32. *The Holy Ghost whom God hath gi-*

ven to them that obey him. So that upon obedience we have the Holy Ghost, and upon it his communion is with us, as otherwise, so also in the Sacrament. What is it that a man should desire in comming to the Sacrament, but that; *Cant.* 1. 2. *Let him kisse we with the kisses of his mouth, for thy love is better than wine.* Communion with Christ, and the expressions of his favour and love, these are the things should be desired and looked after. What is the receiving of bread and wine, if a man meet not with expressions of Christs love; if Christ *kisse* him not with the *kisses* of his mouth? What may be the meanes to get Christ to *kisse* a man in the Sacrament? That same *Psal.* 2. *Kisse the Son*, namely, with a *kisse of obedience* and subjection, for so kissing sometime betokned, *Gen.* 41. 40. let us give him the *kisse of obedience* and subjection, and he will give us the *kisse of his love*, as at other times, so especially in the use of the Sacrament. By both these things

things then we ſee, how needfull it is for a Communicant to be prepared with obedience. And by this alſo we ſee how many deceive themſelves in their comming to the Sacrament, who minde nothing leſſe than an obedient walking in a godly courſe to fit them for the Sacrament. How many that give no regard at all to *Gods* word, that indeed ſlight it, and obedience to it, and yet would ſeeme to make an high account of the Sacrament? Make men what account they will of the Sacrament, yet if they ſlight the Word and obedience to it, they ſhall finde as little comfort or benefit in the Sacrament, as they give reſpect and obedience to the Word. See how the Lord ſpeakes, *Pſal.* 50. 16,17. *What haſt thou to doe, that thou ſhouldeſt take my covenant in thy mouth ſeeing thou caſteſt my words behind thee.* So God will alſo ſay, what haſt thou to doe to take the *Seale of the covenant* into thy mouth, the Sacrament into thy mouth, ſeeing thou caſteſt my words

words behinde thee, and refuſeſt to yeeld obedience thereunto. What likelihood that God will vouchſafe communion with that man in the Sacrament, that regards not to have any communion with him in his word? It is a madneſſe to pretend a deſire of communion with God in the Sacrament, and to refuſe communion with him in his Word: for ſo they do that yeeld not obedience to Gods Word. There is communion with God in obedience, *Ier.* 7. 23. *Obey my voice, and I will be your God, and you ſhall bee my people.* And therefore a refuſall of communion with God, in refuſing obedience and reſpect to his Word. And certainly he can have no communion with God in one Ordinance, that refuſes to have communion with him in another.

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Quid eſt autem dementius quàm Sacramentis Domini communicare, & verbis Domini non communicare? *Aug. de Bapt. cont. Donat. lib. 2. cap. 55.*

Chap. 9. *Of the ſolemne ſequeſtring and ſetting a mans ſelfe apart before the Sacrament.*

THus we ſee how a Communicant is habitually prepared, and wherin his habituall preparation ſtands. It followes now to ſpeake of that actuall preparation, which is required in every one that would bee a worthy and a welcome gueſt at the *Lords Table*, and would come after that due Order that is required: for though a man have all theſe forenamed qualifications, yet he muſt not here ſet up his reſt: but there is yet a further worke to be done, as wee partly before ſaw in the fourth Chapter. This actuall preparation ſtands in the fitting of himſelfe in ſpeciall manner for that worke, and ſervice of receiving, by doing thoſe things, and performing ſuch duties, which are requiſite

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site not onely for a good Christian, but for a good and profitable Communicant. Knowledge, Faith, Repentance, Charity, and Obedience, are required in every one that will bee a good Christian. A good Christian a man must be before he can be a good Communicant: but yet a good Christian is not enough in the generall, there must be something in speciall done in reference to this duty. Indeed some Papists thinke that *actuall devotion* is not necessary to the receiving of the Sacrament; because as the Sacrament was of ancient given to children, so now it may be given to madmen, and frantick persons who have no actuall devotion at all. But it suffices that this conceit is disallowed of their owne men: for to give persons without actuall devotion no more right to the Sacrament then to children and mad-men, is to give them no right at all. There is no question but they may come as orderly to the Sacrament, as children and mad-men

may doe. But whoſoever it is that will come orderly, muſt have actuall devotion, and actuall preparation, yea, though he be already habitually prepared. The five wiſe Virgins took oile in their Veſſels with their lamps, *Mat.* 25. 4. and their lampes were burning, but yet when they heare the Bridegroome was comming they preſently *ariſe and trim their lampes*, and ſo prepare to goe and meet him. They prepared to meet him when they tooke their lampes, and when they lighted them, and when they took oile in their veſſels: all this was preparation to meet the *Bridegroome*; but when they heare the Bridegroom was comming, then they fall to a freſh preparation, *in trimming their lampes* to make them burne brighter and cleerer. So it is in this caſe; habituall preparation is like the taking and lighting the lampes, and carrying oile in the veſſels: actuall preparation is like the freſh trimming of them when they burnt dimly. The get-

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ing of knowledge, faith, repentance, love, and obedience, this is the taking and the lighting of the lampes, and taking oile in the Veſſels, but the renewing, exciting of theſe, and the doing of other things in actuall preparation, is the trimming of the lampes. A Muſitian hath skill and cunning on his inſtrument, but yet if his Inſtrument be out of tune, and his hands cold, and his fingers num; he will firſt tune his Inſtrument, and warme and rub his hands and fingers to make them active and nimble, to play on his Inſtrument. An Artificer hath the skill of his trade, and knowes the myſtery of it thorowly well; but yet when he goes to build a houſe, or doe ſome ſuch worke, hee firſt grindes, whets, and ſharpens his tooles. If a Muſitian ſhall play upon an untuned Inſtrument, or with his benummed fingers, he will make but harſh and unpleaſing muſick. If the Carpenter though ever ſo expert in his faculty, ſhall worke with blunt

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and gapt tooles, hee will make but bungling and clouterly worke of it. And though a man may have knowledge, faith, &c. yet if he reſt contented with that habituall preparation, and doe not beſides actually prepare and fit himſelfe, hee is like to meet with little comfort and content in the duty, in regard of the cold and dead manner of performance: he will but fumble and bungle in the worke. So that beſides this habituall there is an actuall preparation neceſſary. Now this actual preparation ſtands in theſe things:

1 *In a ſolemne ſequeſtration of a mans ſelfe.*

2 *In examination.*

3 *In renewing & quickning theſe former graces in us.*

4 *In raiſing and ſtirring up in our ſelves ſtrong deſires after Chriſt.*

5 *In ſtirring up in our ſelves a ſtrong expectation of the benefits of the Sacrament.*

6 *In ſeeking God in ſpeciall and more*

more than ordinary manner by prayer.

1 For the first. In this *actuall preparation* there must be an *abstraction* and a solemne *sequestration* of the soul from all other avocations whatsoever. There may be, and must bee some fitting of a mans selfe for the duty, from the time that a man hath notice of the Sacrament to be administred; but now on the day before, when the time of receiving approaches, a man should at least towards the end of the foregoing day *separate* himselfe from all other thoughts and occasions, & mind wholly the worke of preparation to the Sacrament. And this sequestration of a mans selfe stands in two things.

1 In *setting aside all lawfull thoughts, occasions, and businesses of our callings.* Set by all such cares and thoughts, and wholly suspend them. Doe as *Abraham* did when he went to sacrifice *Isaac* at Mount *Moriah*, *Gen.* 22. 4,5. *When he saw the place afar off, he said unto them abide you here with the*

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Aſſe, and I and the Lad will goe worſhip. It was wiſely and well done of *Abraham*. He ſaw and knew that if they had gone with him they would have diſtracted him, they would have bin troubleſome to him, and have hindred him in the Sacrifice, they would have cried out, and have made ſuch clamours, that with no quietneſſe and freedome of ſpirit he could have done the ſervice. Therfore when he ſaw the place *a farre off*, he bids them ſtay behinde, it was a preparation *afarre off*, when he ſaw the *place afarre off*. The like ſhould our care be when we ſee the *time afar off*, but ſpecially when wee ſee the time neere and at hand, the Even before, wee ſhould then ſet aſide all our thoughts and buſineſſes, and bid them wholly ſtand aſide, and not ſuffer them, not onely not to goe to the Mount with us, but not to goe into our cloſets, and ſecret chamber with us. It may bee ſuch a buſineſſe will bee calling upon thee to attend, and thinke

thinke upon it, It is a matter of ſome conſequence and concernment, it is not good to ſlight it. It may bee there is ſuch an occaſion of weight that cals upon thee to be remembred; but in ſuch a caſe ſay to all ſecular occaſions', and avocations as *Nehemiah* did to *Sanballat* and *Geſhem* when they ſent to him, *Nehemiah* 6. 2. *Come* (ſay they) *let us meet together in ſome of the Villages, &c.* But marke how hee anſwers them, Verſ. 3. *And I ſent meſſengers unto them, ſaying, I am doing a great worke ſo that I cannot come downe; why ſhould the worke ceaſe whileſt I leave it and come downe to you?*

And though theſe fellowes had ſo round and reſolute an anſwer, yet they were importuning him ſtill, Verſe 4. *Yet they ſent unto mee foure times after this ſort,* and as often as they ſent, ſo often hee gave them that anſwer, *And I anſwered thē after the ſame manner.* So when a man

man begins to ſequeſter himſelfe, and to ſet himſelfe apart for his actuall preparation, this and the other buſineſſe wil be calling upon a man, come let us think upon this thing, and let us conſider that; but then ſhould a man anſwer, I am doing *a great worke*, I am preparing my ſelfe for the Sacrament, I cannot attend upon you, why ſhould the work of preparation ceaſe whileſt I leave it and attend upon you? And though they haunt and importune thee, even unto four times after this ſort, yet ſtill anſwer them after the ſame manner. We finde in their faſts, *Zech.* 7. 3. the phraſe of ſeparating themſelves, *ſhould I weepe ſeparating my ſelfe.* Now as in faſting, ſo in our preparation to this holy Feaſt, there ſhould be a ſeparating of a mans ſelfe. And this is a maine part of this ſeparation, when a man ſeparates himſelfe from all his ſecular thoughts and buſineſſes, and ſets them wholly aſide to fit himſelfe the better for this worke. It muſt be here as

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in the caſe of prayer, *Matthew 6.6. When thou prayeſt enter into thy cloſet, and when thou haſt ſhut thy doore, pray, &c.* I know our Saviour meanes it in another ſenſe, that in regard of privacy and ſecrecy, a man ſhould *ſhut his doore* when he prayes; but yet alſo in another ſenſe ſhould a man firſt ſhut his doore, and then pray, that is, ſhut his doore againſt all ſuch thoughts, as may diſtract him in the duty, he ſhould ſhut out of doores all diſtracting thoughts, and cauſe them to ſtand without doores that he may doe the duty with the more freedome. And ſo in this duty of preparation, *enter into thy cloſet, and when thou haſt ſhut thy doore* prepare thy ſelfe; when thou haſt ſhut out of doores all ſecular cares and thoughts of other buſineſſe, ſet upon the work of preparation.

In receiving the Sacrament there is a ſervice to be done to God. Now we muſt ſerve God in that order that a ſervant doth his maſter.

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See how our Saviour ſpeakes of a ſervant to doe his maſter ſervice, *Luke* 17. 8. *Girde thy ſelfe, and ſerve mee.* It was the faſhion in thoſe Eaſterne parts, for men to go in long garments downe to their feete. And therefore when men were to goe about any worke, they uſed to gird, and tuck up their garments that they might not trouble them in their worke, by hanging looſe about their heeles. So it muſt be with us when we goe about any ſervice to GOD; we muſt firſt *gird up* our ſelves, and then *ſerve* him. A looſe, diſcinct, and a diffluent mind is not fit to doe God any ſervice. Therfore we are caled upon to *gird up our loynes*, *Luke* 12.35. *Let your loines be girded about*, 1 *Pet.* 1.13. *Wherefore gird up the loines of your mindes.* Two things are required in a good ſervant. 1. *Readineſſe*, and *preparedneſſe* to do his maſters commands ſo ſoone as he calls. 2. *Nimbleneſſe*, *handineſſe*, and handſomeneſſe in doing what he is enjoyned. Now this *girding* implyes

plyes both. 1. A prepared readineſſe before hand to doe his maſters will. A ſervant that is girded and hath his garments truſt up about him, let his maſter bid him doe ſuch a ſervice, he is ready, and prepared to doe it ſo ſoone as he ſpeaks, *Luk.* 12.35.36. *Let your loynes be girded, and ye your ſelves like men that waite for their Lord, that when he comes and knockes they may open unto him immediately.* Let a ſervant be ungirt, and he is not ſo ready to doe what his maſter commands, becauſe firſt he muſt have a time to gird himſelfe, and his maſters worke muſt ſtay till he be girded, and he muſt be *girding*, when he ſhould be *working*. 2. It implies dexterity, and handſomeneſſe in his worke. An ungirt ſervant if he ſerved his maſter and did his worke enjoyned, yet he could not doe it cleaverly, becauſe his garment hanging looſe about him would ſo puzzle, and cumber him: an ungirt ſervant would be but a fumbling puzzle in his worke. And therefore

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fore the maſter bids his ſervant firſt *gird* himſelfe, and then *ſerve* him. It is juſt ſo in all Gods ſervices, and ſo in this ſervice of receiving the Sacrament. God requires a *preparednesſe* to, and an *handineſſe* in the worke. And therefore this girding up of our loines is exceeding neceſſary before our comming to the Sacrament. *Firſt*, becauſe God lookes that when we come to the *Sacrament* we ſhould be ready to doe the worke he there requires. If the loines of our mindes be ungirt, and we come to the Sacrament with looſe ſpirits, diſtracted with a company of earthly cares, we ſhall be unready to doe the worke of receiving CHRIST which he there commandes. He will command us there to take, and receive CHRIST. Now if we come with looſe hearts, and mindes, we muſt make God ſtay our leaſure before we can doe it; we muſt firſt have ſome time to *gird up our loynes*, and to tucke up this tatter, and that ragge, and the other

other danglement that hangs about our heeles, before we can take, and receive CHRIST. And so we must be *girding*, and *tucking* when wee should be *receiving*. *Secondly*, because if we come with ungirt loines, with loose spirits, and doe Gods worke so, we shall doe it puzlingly, and tumblingly. Our long garments hanging loose about our sides and heeles, we shall make but poore worke of it. If a master had commanded a Iewish servant with his loines ungirt to have gone to plow, or to have digged in his vineyard, how awkely would he have done these workes? He could not have followed his Plough but he would ever, and anon have been treading upon his loose garment, and have beene ready to have fallen upon his face, he could not have set his foote upon his spade, but he would have beene tread ing upon the loose skirt of his garment which would have exceedingly hindred, and troubled him in his worke, he could not have been expedite

expedite in his buſineſſe, ſo long as his garments hang about his feet. It wil be no better with us comming to the Sacrament with ungirt hearts, and mindes, our looſe thoughts will be ſo troubleſome that it will be impoſſible for us ever to make good worke of it. And therefore looke how God would have that firſt Paſſeover eaten, ſo muſt it be in eating the Sacrament, *Exod.* 12. 11. *And thus ſhall yee eate it*, that is, after this order, *with your loines girded.* And *thus* ſhall you eat the Lords Supper, with your *loines girded.* And this is one maine part of *girding our loines*, the ſetting aſide, & putting by al our ſecular thoughts, and imployments.

We ſhall finde two caſes that made a man unfit for eating the Paſſeover. *Numb.* 9. 10, 13. *Vncleanneſſe* by a dead body, and being in *journey* a far off. If a man had touched a *dead body* it made him *uncleane*, and ſo unfit for the Paſſeover. It was not fit an uncleane perſon ſhould meddle with ſo holy

holy an Ordinance. But obſerve, that not onely a man uncleane by a dead body was unfit for the Paſſover, but a man that was in a *journie a farre off*. Why was ſuch a man unfit? Like enough being in a journey his minde, and thoughts would be ſo taken up with the buſineſſe of his journey, or being in a journey a farre off, his minde would be ſo upon home, and he would be ſo taken up with ſuch cares, and feares as uſually men are filled withall when they are farre from home, that he by reaſon of thoſe thoughts, and diſtractions would be utterly unfit for the Paſſeover. Many are in the minde that if they be free from a *dead body*, that if they have not defiled themſelves with ſome groſſe ſinne, of drunkenneſſe, uncleanneſſe and the like, that they are very fit for the Sacrament, but in the meane time come to the Sacrament whileſt they are in their *journies*, with hearts undiſcharged of earthly buſineſſe, and cares, and having their hearts in

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journies, travelling up and downe after one worldly businesse or other, even when they are at the LORDS Table. Therefore let men take notice, that a *journey* may unfit for the Lords Table, as well as a *dead body*. That he is unfit to come to the Sacrament, that hath a company of earthly cares, and thoughts pestering his minde, as well as he that hath defiled himselfe with some grosse *sinne*. It is lamentable to consider how many men bring their servants, and *the Asse*, even to the very *mount*, how many are called away from the Lords *worke* to meete with their *Sanballats*, and *Geshems*, how many are in their *journies* when they are comming, and when they are come to the Sacrament. When our Saviour CHRIST overtook the two Disciples going to *Emmaus*, he asked them this question, *Luke* 24. 17. *What manner of communications are these that ye have one to another as ye walke?* So let one but aske men, What manner of thoughts are they

they that you have in your hearts over night before the Sacrament? What manner of conferences, and communications be they that they have one with another, the night before, nay the very morning as they walk together to the publique assemblies to receive the Sacrament? How happy were it that they could answer as the two Disciples did there, *verse* 19. *Concerning Iesus of Nazareth*, concerning the benefits and the ends of the Sacrament, and the preparation required to it. But it is nothing so. If their communications, and conferences be not vaine, fooliſh and froathy, yet at the best they are but mercate communications, conferences about Sheep, Oxen, about the prices of graine, *&c.* and with these conferences come they to the very *Church* doores when they come to receive the Sacrament. Is not this worse then to have received the Sacrament of the Passeover a man being in a *journey*? Is not this a pitifull

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preparation to this holy ſervice? When men come to the Sacrament piping hot out of the world, out of their worldly conferences, and from their worldly thoughts, and have not ſome convenient time before diſcharged, and disburdened their hearts of them, muſt not that frame of heart, and bent of ſpirit needs come along with them to the Lords Table? And muſt they not needs be *tumultuous* and troubleſome? Muſt they not needs make ſuch a noyſe and ſuch a dinne as muſt cauſe diſtraction in this holy ſervice? And how can ſuch a frame of ſpirit agree with the Apoſtles rule, 1 *Cor.*7.35. *That you may attend upon the Lord without diſtraction?* Which is a rule as well for receiving the Sacrament, as for all other ſervices of God. What doe ſuch men bring upon themſelves, but the *Ægyptian* plague of the flyes? *The flyes came into Pharaohs houſe, and the houſes of his ſervants, ſo as the Land was corrupted by reaſon of the flyes.* *Exod.*

Exod. 8.24. But in the *Land of Goshen* where Gods people were, there were *no swarmes of flies, verse* 22. It should be with the Lords people at the Sacrament, as in *Goshen*; there should be no flyes there to trouble them with their buzing importunity. It must be with a godly man at the Sacrament as it is sayd to have beene in the Temple. There was abundance of flesh sacrificed in the Temple, and yet they say there was never any flye seene in the Temple. So should it be with us at the Sacrament, not a fly to be seene, or heard buzzing there. The way to have it so is, beforehand, to drive away these flyes, these buzzing thoughts, by setting them aside the day before, and then labour so to remove them as at last the *Ægyptian* flyes were removed, *Exod.*8.31. *He removed the swarmes of flyes, there remained not one.* And when they are thus removed before, then shall not a man be troubled with them at the Sacrament. It should be a mans wise-

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dome to deale with his lawfull and honeſt cares, and the thoughts of his calling before he comes to the Sacrament, as *Nehemiah* did with thoſe Merchants before the *Sabbath*. *Nehe.* 13. 19, 20, 21, 22, 23. *When the gates of Ieruſalem began to be darke, before the Sabbath, I commanded that the gates ſhould be ſhut, and charged, they ſhould not be opened till after the Sabbath, and ſome of my ſeruants I ſet at the gate,* &c. *So the merchants lodged without Ieruſalem once or twice. Then I teſtified againſt them, and ſayd unto them, why lodge ye about the wall? If you do ſo againe I will lay holde on you. From that time forth they came no more on the Sabbath.* Do ſo with the honeſt, and lawfull cares of thy calling before the Sacrament. *Shut up the gate* of thine hart againſt them, and let it *not be opened* till all the duties of the Sacrament-day be ended. It may be they will be hankring, and hanging about for entrance, but ſet a watch at the gate of thine heart, teſtifie againſt them, rebuke them.

them, threaten them, let thy ſpirit riſe againſt them in an holy indignation, and this will be a good meanes to helpe to a gracious liberty from their annoyance. But for want of this preparation duty how many, even when they are at the Sacrament, are no leſſe peſtered with their cares, and earthly thoughts, then the *Ægyptians* with the bitings, and burrings of their flyes? Thoſe flyes miſerably peſtred the *Ægyptians*, and plauged them exceedingly; what ever they were a doing they were about them, very unquiet, flying in the eyes of them, not ſuffering them to be quiet. If they drave them away they came upon them againe, if they chaſed them away they ſtill returned. This was a vile vexation. And this is the caſe of many comming to the Sacrament, juſt ſo are they peſtered with their cares, and thoughts that theſe flyes even *corrupt* the duty, as the *Ægyptian* flyes did the Lande. And all is from the neglect of this dutie.

Ceſſa ab inquietudine tua, non ſit tumultus quidam in corde tuo per corruptionem volitantibus phantaſmatibus, & compungentibus te. Cinophes natæ ſunt in terra Ægypti de limo, muſcæ quædam, ſunt minutiſſimæ, inquietiſſimæ, inordinate volitantes, in oculos irruentes, non permittentes hominem quieſcere, dum angentur iterum irruunt, dum abactæ fuerint rurſus redeunt, ſcut omnia vana phantaſmata cordis. Aug. in fragm. term. de Decalog.

What acceptance a man is like to finde in such a service, judge by that Law, *Exodus* 22. 31. *Ye shall not eate any flesh that is torne of beasts in the field, ye shall cast it to the Dogges.* *Torne flesh* it was neither fit for service of men, nor of GOD. Not for service of *man*, for they must not *eate it.* *Yee shall cast it to the Dogges.* *Torne flesh* must not be *mans meat*, but *Dogges meate.* It was not fit for the service of GOD. For if *torne flesh* must be cast to the *Dogs*, it had beene an haynous thing to have offered that to GOD, which was to be given to *Dogges.* And if a man had brought a *torne*, rent beast for Sacrifice, GOD by no meanes would have accepted it, *Mal.* 1. 13. *Yee brought that which was torne, should I accept this at your hands?* GOD then will accept no *torne Sacrifices.* Distracted communicating, it is *torne flesh.* A man that receives the Sacrament with his head and his heart full of worldly thoughts,

thoughts, doth as highly offend, as a *Iew* ſhould have done that had eaten of a *torne* beaſt which ſhould have beene caſt to the *Dogges*. He offends as highly as he, that ſhould have ſacrificed *torne fleſh* (*dogges* meat) to GOD. When thou commeſt to the Sacrament, and haſt not firſt ſeparated thy ſelfe from theſe worldly thoughts, and ſo likewiſe much more from all vaine, idle, luſtfull thoughts, and haſt not firſt diſcharged thy ſelfe beforehand of all diſturbing, diſtracting, diſtempering thoughts, this is a *torne ſacrifice*, and ſhould *God* accept it at thine hands? *God* loathes rather ſuch *torne ſervices*. And thus is the firſt thing to be done in this *ſequeſtration* of our ſelves, this ſetting aſide, and putting away all, even our honeſt and lawfull thoughts of our callings, and therefore much more all other ſinfull and fooliſh thoughts. *Abſtraction* of the minde from whatſoever may cauſe *Diſtraction*.

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Sicut enim Domina volens aliquod unguentum conficere pretioſum ſuſcitat familas ſuas, atque ad ſemetipſam congregat, imperat alteri afferre libram, illa terere injungit, aliam jubet miſcere, &c. Ita & anima quæ pretioſiſſimum illud unguentum componere, ac ſervare deſiderat, omnes corporis ſui ſenſus ad ſeipſam congregat, ſegnitiemque ipſorum, ac negligentiam deturbans, tota ſolicitudine vigilare & in hoc tantum quod propoſuit cogitat intendere. Chryſ. de compunct. cord. l. 2.

2 The ſecond thing to be done in this ſequeſtring, and ſetting our ſelves apart, is to ſummon and call in, and to collect together all the powers and faculties of the ſoule, to attend upon the buſineſſe now in hand. As *David*, when he was to praiſe God, hee cals upon all that is *within him* to ſet upon the ſervice, *Pſal.* 103. 1. *My ſoule praiſe thou the Lord, and all that is within me bleſſe his holy name.* So when we now goe about to prepare our ſelves for the Sacrament, call upon all that is within us, all the powers of our ſoule to be ready to attend this buſineſſe; that now all other buſineſſes being huſht and ceaſed, they bend all their ſtrength to do the preſent worke in hand. So fit we our ſelves for receiving, as *David* fits himſelfe for ſinging & giving praiſe, *Pſal.* 57. 7, 8. *My heart is fixed, O God, my heart is fixed, I will ſing and give praiſe. Awake up my glory, awake Pſaltery and Harpe, I my ſelfe will awake early.* When he would ſing and give praiſe

praise to God, first he hath his heart *fixed*, or firmely prepared; he doubles it, my *heart is fixed, O God, my heart is fixed.* The *first* may imply the first duty, a setting apart of all other thoughts. An heart taken up with worldly thoughts, when a man goes about Gods service, is not a *fixed heart*, but a wandring, stragling heart, a kinde of planetary spirit. As there bee *fixed* starres and planets, *wandring* starres, so there bee wandring spirits, and fixed hearts in *Gods* service. Now *Davids* heart was a fixed heart, an heart firmely prepared, not taken up, nor wandring after any by-businesse, when hee prepared himselfe to that service. The second may imply this second duty; my heart is fixed and bent with all its power to do the duty, and therefore hee awakens his glory, his tongue, his Psaltery, his Harpe, himselfe to the worke. So should a mans heart be doubly fixed when he fits himself for receiving the Sacrament: fixed

as

as not drawne away, and drawne about other buſineſſe, and *fixed*, as bent wholly with all the powers of it to doe the work of preparation. So fixed upon the buſineſſe, as he ſhould ſummon, and awaken, all the powers of the ſoule to attend it. Awake my underſtanding, and mine affections, awake my affections, and all that is within me, awake and ſtirre up your ſelves, to attend this great worke in hand.

Chap. 10. *Of Examination.*

THe heart thus withdrawne from all avocations, and bent upon the worke of preparation, let a man in the next place come to the ſecond duty of *examination*, to that duty which the Apoſtle preſcribes, 1 *Cor.* 11. 28. *Let a man examine himſelfe, and ſo let him eate of this bread, and drinke of this cup.* Vnto orderly receiving, is required, a precedent examination of a mans ſelfe. A duty, though to bee done at other times, yet never more ſeaſonable then before our comming to the Sacrament; and yet a duty to which above al others we are naturally extreamly backward. Might ſome ſlight formalities ſerve the turne, wee could be contented withal, but if men be pinched and preſſed to a ſolemne examination of, & a ſtrict inquiry into themſelves, they are ready to ſnuff at it, and to ſay of this duty as they ſpeake in that caſe, *Mal.* 1. 13. *Behold what*

what a wearineſſe is it? It is a duty ſo wearisome and toileſome, that they have neither liſt to, nor leiſure for it. That therfore men may be the more cheerefull and willing to it, conſider theſe two things:

1 This is an undoubted and a ſure truth, that a mans comfort depends as well upon *his knowledge* of his fitneſſe, as upon *his fitneſſe* it ſelfe. It is not enough to be fit and worthy, but a man muſt know it. So long as the conſcience queſtions a mans fitneſſe, and is in doubt whether a man be fit or no, though hee bee fit and well prepared, yet the doubts of the conſcience, and the feares it is in, will not only allay, but quite foreſtall all the comforts that would ariſe from his fitneſſe. To a mans comfortable receiving, it is as needfull to *know* his fitneſſe, as to have it. There is no grace or good thing that a Chriſtian hath, but it may be knowne to him that he hath it. What is a rich man better than a

poore

poore man, if he be not privie to his wealth, if he have treasure and know it not? Wherein are his wants, feares, cares, distractions, and disquiets of spirit lesse than a poore mans? It was *Laodiceas* ill condition, *Apoc.* 3. 17. *Thou sayest I am rich, and knowest not that thou art poore.* And it is many a mans condition, He saith *I am poore*, and knowes not that *he is rich.* This is the safer condition indeed of the two, but yet for the present, it is but a drooping and uncheerefull estate. Therefore as our *safety* lyes in *having* Christ and his graces, so our comfort lyes in *knowing* that we have them. And know our wealth wee may. A Christian not onely knowes God, but hee knowes that hee knowes him, 1 *Iohn* 2. 3. *And hereby wee know that we know him.* A Christian not onely is in God, but he may know that he is in God, 1 *Iohn* 2. 5. *Hereby know wee that wee are in him.* And 1 *Iohn.* 4. 13. *Hereby know we that we dwell in him.* A Christian may

may know that he beleeves, 1 *Iohn* 5.10. *He that beleeves on the Sonne of God, hath the witnesse in himselfe.* A Christian may know that God loves him, 1 *Iohn* 4. 16. *And we have knowne and beleeved the love that God hath to us.* A Christian may know that he loves Gods children, 1 *Iohn* 5. 1. *By this we know that we love the children of God.* A Christian may know that he is of the truth, 1 *Iohn* 4.19. *And hereby we know that wee are of the truth.* A Christian may know that God abides in him, 1 *Iohn* 3.24. *And hereby we know that hee abides in us.* A Christian may know that he hath eternall life, 1 *Iohn.* 5.13. *That ye may know that ye have eternall life.* But now how comes a Christian to know all these things? The way by which a man gets the knowledge of all these things, is the *examination of himselfe.* A man first tries and examines himselfe in all these, and by examination comes to the knowledge of them, and from the *knowledge* of them

them ariſes his *comfort* in them. So it is in the caſe of fitneſſe for the Sacrament. It is abundance of comfort the heart hath in the knowledge of its owne fitneſſe; and this knowledge ariſes from the examination of a mans ſelfe. A man that examines not himſelfe, for ought he knowes, may come an unworthy gueſt, hee knowes not whether he be worthy or no; but this he knowes, that hee that is unworthy is unwelcome, and ſo cannot come but with a tremulous and an heſitant heart, fearing leſt inſtead of a bleſſing he may meet with a breach. It is impoſſible in ſuch a caſe that a man ſhould receive comfortably. I dare not ſay of eating the Sacrament, as S. *Paul* ſpeakes in the caſe of eating ſome meates, *Rom.* 14. 23. *And he that doubts is damned if he eat*; a man may come with *doubts* and *feares* to the Sacrament, and come acceptably: but this I may ſay, That he that doubts of the lawfulneſſe of his comming, he exceedingly hin-

ders his owne comfort if hee eate doubtingly, doubting whether he be fit to eat, doubting whether he may come, yea, or no; eating with such doubtings must needs be prejudiciall to a mans comfortable eating. Now the way to prevent such doubtings, is to live by that rule the Apostle gives in that case of eating, *Rom.* 14.5. *Let every man bee fully perswaded in his owne minde.* Be carefull beforehand to take such a course, as may assoile and cleere up such doubts: take such a course as may assure, and perswade your hearts, that you are fit in an acceptable measure to come to the Sacrament. But what course may be taken to this purpose? *Let a man examine himselfe.* The way to put all out of doubt, and to prevent such troublesome doubtings when we are come, is *selfe examination.* For when a man hath seriously examined himselfe, hee shall thereby bee inabled to give a true judgement of his own fitnesse; and an examined heart, that upon

on examination hath found it selfe fit, is able to charme all troublesome doubts, and can say to them, Be stil, & trouble me not, for I have throughly examined my selfe, and upon serious and sincere examination, I know that I am a fit and a worthy Communicant. Doubts, they trouble the heart, examination prevents doubts, and settles the heart, and puts things out of doubt. When Christ after his resurrection appeared to his Disciples; they were terrified and affrighted, *Luke* 24.37. but see how Christ answers them, Vers. 38. *Why are yee troubled, and why do doubts,* διαλογισμοὶ, *arise in your hearts.* They should with all gladnesse have received and imbraced Christ, but contrarily, they were troubled. And whence came the trouble of their spirits? *Why doe doubts arise in your hearts?* Mark then, that doubts trouble the heart, and unfit it for the receiving of Christ. They doubted whether hee were Christ or not, and were so troubled

with these doubts, that as yet they received him not. But afterwards their doubts are turned into joy, V. 41. They rejoyce at the sight and presence of Christ, but how came these doubts to be removed, and to be changed into joy? *Christ* puts them to the examination and triall of himselfe, Vers. 39. to put them out of doubt, *Behold my hands, and my feet, that it is I my selfe; and when he had thus spoken, he shewed them his hands and his feet.* As if he had said, I see you are much troubled with doubtings, whether I be Christ, or not; *examine* and try me, view me, feele me, handle me, and you shall find by examination, that I am not as you think, a spirit. And so in *probability* they examining him with their eyes, and with their hands found him to be no spirit; found him to bee Christ, and had their doubts removed, and joyfully received him for Christ indeed. Thus, as this examination removed & cleered their doubts that troubled them; so examination of our

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our ſelves would prevent the doubtings that are ready to trouble us in receiving the Sacrament. If we would behold and ſee, if we would look into our hearts, and feele and handle our owne hearts, yea, ſearch and dive into them by examination, how ſhould we prevent our troubleſome doubtings, and how ſhould we meet with joy & comfort inſtead of doubtings? We come to Chriſt in the Sacrament; In one ſenſe, in regard of that awfull reſpect wee ſhould have unto his bleſſed Majeſty, we ſhould come to Chriſt as that woman did, *Mark* 5. 33. *The woman fearing and trembling, came and fell downe before him*: but in another ſenſe, namely when it riſes from an ignorance of our own eſtate, whether we be fit to come to his ordinance, or not, and from the doubtings of *conſcience*, that we are not prepared as we ſhould be; thus to come with feare and trembling is not good: examination would prevent feare. By examination we ſhould finde out the

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of our condition, we ſhould finde out whether we be fit or not. And upon examination finding our ſelves fit, we ſhould come with an holy boldneſſe and confidence of ſpirit, to Chriſt in his Ordinance. As therefore we deſire to have our hearts diſcharged of troubles, and doubts, when wee are drawing neere to the Lords Table; as we would not have conſcience peſter us with diſquieting ſcruples, and unſeaſonable diſputes, & reaſonings whether we may come or no; ſo beforehand beſtow ſome time and paines in a private ſcrutiny, and ſearch of our ſelves: examination wil prevent all theſe, and we ſhall be able to huſh and ſtill them all, if wee can ſay, I have examined mine heart, I have ſincerely tried my ſelfe, and I find upon good examination, that I have good leave to come to the *Lords* Ordinance.

2 Secondly, it is better a great deale to examine our ſelves before we come, then to be *examined by God.* God

God wil examine ſuch to the purpoſe, that wil not be at the pains & trouble to examine themſelves. It was a ſharp kinde of examination by which Saint *Paul* ſhould have beene examined, *Acts* 22. 24. The chiefe Captaine commanded *that he ſhould be examined by ſcourging*. Certainly, when men neglect ſelfe-examination, God will himſelfe examine them, but it will be an *examination with ſcourging*. Every interrogatory and queſtion that God puts to us, ſhall be as a ſmarting laſh with a ſcourge, yea, as a ſtinging laſh with a Scorpion. The man that came to the Feaſt without his wedding garment, never *examined himſelfe* before he came, whether he had a nuptiall garment to goe in or not; God therefore *examines* him, but it is with a ſcourging queſtion that made his heart ſmart, *Friend, how cameſt thou in hither, not having a wedding garment?* It was a *ſcourging queſtion*, that drew bloud on his conſcience. When a man comes to the Sacrament, and

hath not examined himselfe, and *God* comes to him, and sayes, as to *Eliah*, 1 *Kings*. 19. 13. *What doest thou here Eliah?* So, what doest thou here at my Table? How will such a question pinch the conscience, what a girding lash will it be to a mans heart? Those are lashing interrogatories, *Isa.* 1. 12. *Who required these things at your hands, to tread in my Courts? Isay* 58. 5. *Is it such a fast that I have chosen? Psal.* 50. 16. *What hast thou to doe, that thou shouldest take my covenant in thy mouth? Ier.* 7. 9, 10. *Will yee steale, murder, and commit adultery, &c. and come and stand before me in this house?* These be *scourging examinations*, that fetch bloud at every stroake: with such kind of questions and such kind of interrogatories, will *God* examine men that come unself-examined to the *Sacrament*. Now when God shall come to such examinations, *who may abide the day of his comming?* and *who shall stand when he appeares?* as *Malachi* speaks in another case

caſe, *Mal.*3.2. How terrible a thing will it be to be thus examined: were it not good for every one to take a courſe to prevent ſo ſharpe an examination? There is a way to doe it, and that is, before wee come to the Sacrament, let a man examine himſelfe; for as the Apoſtle ſayes, 1 *Cor.* 11.31. *If we would judge our ſelves, we ſhould not be judged*, namely, of the Lord: ſo if we would examine our ſelves, we ſhould not be examined of the Lord. But if we examine not our ſelves, then ſhal we be both *examined* and *judged* of the *Lord*. When a man hath examined himſelf, he needs not feare Gods examination; nay, a man may then be willing to come under *Gods examination*. *David* puts himſelf upon Gods examination, *Pſa.* 139.23, 24. *Search me, O God, and know mine heart, try me, and know my thoughts, and ſee if there bee any wicked way in me.* Certainly, *David* never durſt have beene ſo bold, as to have put himſelfe upon Gods examination, if he

he had not first examined himselfe. But having first examined himselfe, and thereupon knowing his own conscience throughly well, now he dares be tried by God himselfe. Oh, with what sweet confidence might we put our selves upon Gods owne triall when we come to the Sacrament, if we our selves had had our selves upon triall first? But how dreadfull will Gods examination be to such, who neither use, nor list, nor care, before they come to the Sacrament, to examine themselves?

Chap. 11. *Of the examination of Faith.*

THat this duty of examination must be done, we have seene. Let us now consider what it is on which we must examine our selves. And the things upon which we must examine our selves, are these three:

1 *The truth of our graces.*
2 *The growth of them.*
3 *Our wants.*

The *graces* that must bee tried and examined, must bee specially those before named, required to bee habitually in a Communicant, *Faith, Repentance, Love, and Obedience.* The *truth, growth,* and *wants* of them, all must bee examined. A man should examine grace as he doth gold. Gold may be counterfeit, may shew faire, and yet be base mettall; in such a case, a man examines it by the *Touchstone,* and

and bringeth it to the *Test*: gold may be true and good, but may faile in the *weight*; it may be good gold, but too light: in such a case, a man brings it to the scales, and to the *weight*, and so either weight or want is discovered. So must grace bee examined. There is a great deale of counterfeit grace in the world. All is not gold that glisters; and all is not grace that makes a shew. There is a great deale of copper grace, copper faith, repentance, &c. in the world. What did *Moses* for a time, but the Ægyptian Sorcerers did the same? *Moses* turnes the *waters into bloud*, so doe they, *Exod.*7.22. *Moses* brings *Frogs upon the Land*, so doe they, *Exod.*8.6.7. And their bloud and Frogs seemed as true bloud and Frogs, as those brought by *Moses*. Those things they did, seemed as great miracles as what *Moses* did; yet *Moses* wrought realities, all theirs were but juglings and forceries. There is nothing that a true Christian can have, or doe, but

but an hypocrite may have and doe, for the outward ſemblance as much as he. Therefore ſince a mans graces may be counterfeit, they muſt be brought to the *touchſtone*, and be examined there for their truth. Againe, there is much true grace, that is grace indeed, faith, and repentance indeed, which yet have not that growth, that their time and meanes they have beene under requires, and ſo want of their *weight*. How often doth CHRIST rebuke his Diſciples with this, *O ye of little faith*. Therefore in ſuch a caſe, a man muſt bring his graces to bee examined by the ballance of the Sanctuary, which may make knowne to every man, what is the *weight*, and what is the *want* of his graces.

1 Firſt then try and examine the truth of Grace, whether theſe graces be truly in us, or no.

1 The

The first grace to be tryed is the *grace of faith.* That which the Apostle puts Christians upon at all times is specially of use before the Sacrament, 2 *Cor.* 13. 5. *Examine your selves whether you be in the faith, prove your owne selves.* The Corinthians were very busie about examining S. *Paul*, and his ministery, *verse* 3. *Since ye seeke a proofe of* CHRIST *speaking in me*, and so we are very ready to be busie in the examination of other men, and their faith, but sayes Saint *Paul*, *examine your selves:* so it is good for us at all times, but specially before the Sacrament, to examine our owne faith. As *Philip*, before he administred the Sacrament of baptisme to the *Eunuch*, *Acts* 8. 37. did examine him of his faith: so should every man before the receiving of the Sacrament of the Supper examine himselfe of his faith. These reasons that pinch us to examination of our faith at all times, have strength in them to doe it specially at this time. as,

First

First without this tryall, and examination a man may be cheated, gulled, and cosened in the poynt of faith. It is good therefore to try before we trust, *Iob* 34. 3. *The eare tryes words as the mouth tastes meate.* To the *eye* many meates seeme pleasant, and dainty, but the *mouth* tasting them knowes justly what they be. So the eare heares words. We should get a good spirituall eare, that we may be able judiciously to discerne the faire, and flattering words of Satan, and our owne hearts. These will give a man as good words as may be. Doe not, say they, disquiet thine heart with needlesse feares, cheere up thine heart man, thou needest not question the truth of thy faith, These are good words. But now, as the *mouth tastes meate*, and by tasting takes a tryall of it, so must we labour to have such an *eare* as may *try these words* whether they be true or not. A good musitian had neede to have a good eare, and a good Christian hath neede of a good

care

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care too, by which he may be able to judge of the falſe, and flattering muſicke the Divell, and his owne heart make him. *Try the ſpirits*, 1 *Ioh.*4.1. As forreyne ſpirits without, ſo it is good to try the ſecret ſpirits within us. For there be two ſpirits, the Spirit of God, and the ſpirit of Satan; and Satans ſpirit doth often counterfeit the voice of Gods Spirit, and tels us that we have faith, excellent meaſures of faith, when there is no ſuch matter: therefore try the ſpirits. That was a vile thing in the people, *Acts* 12. after *Herods* Oration, to cry out, *The voice of God.* It is much more vile in us, when Satan and our owne heart ſhall flatter us, with falſe conceits of faith, to cry out, *The voice of God*, and the *voice of the Spirit.* Try therefore before you truſt.

2 Secondly, it is a very hopefull and comfortable evidence of the truth of faith, when it is willing to be tried, and deſirous to be examined. It is a ſuſpicion that that mans gold is nor

not good, that is unwilling to have it toucht; that a mans cauſe is naught, when he is unwilling to have it tried; that a man is no Scholler, that ſhuns examination. It is a ſigne that a mans gold is good, that is willing and deſirous to have it brought to the touch. A good cauſe deſires a faire triall. A good Scholler that hath it in him, is willing to undergoe examination, which a dunce and a non-proficient hath no liking to. A faith that is a true faith, will be willing to undergoe any triall and examination.

3 Thirdly, the triall and examination of faith, is the ſtrengthning and increaſing of it. Faith examined and tried, proves a faith increaſed and ſtrengthned. Some things ſometimes prove the worſe, and ſuffer loſſe by triall; but the more faith is tried, the more faith is increaſed. Gold is not the worſe, but the better, the purer for triall. As the *fiery triall* of faith betters it, and makes it the *more pretious, and makes it to be found*

unto praiſe, and honour and glory, at the appearing of Ieſus Chriſt, 1 *Pet.* 1. 7. So doth ſelfe-triall make it *more pretious*, and *more glorious*. Examination and triall of a good Scholler hurts him not, either in his learning or his credit; nay, it advances him much in both: his very examination rubs up his learning, it brings much to minde that would have been forgotten, yea, it puts much learning into a Scholler: and beſides, it conduces much to his praiſe, and honour, it ſends him away with the credit of an approved learned man. It is ſo in the examination of faith. In trying faith there is an exerciſe of faith, and by exerciſe it is but increaſed and manifeſted.

4 Fourthly, who knowes but his faith may come to a *fiery triall*, 1 *Pet.* 1.7. and 4.12. *Bilney* firſt *tried his finger* by himſelfe in the Candle, before he tried his whole body in the fire at the ſtake. How ſhall our faith abide the fiery triall by others, if it have never beene put to this triall by our

our ſelves? When fiery trials come, how many mens faith which was thought more precious than gold, proves more vile than droſſe? And what is the reaſon? Therefore failes their faith in fiery trials, becauſe it was never put to, nor would abide ſelfe-triall, *Ier.* 12.5. *If thou haſt run with the Footmen, and they have wearied thee, then how canſt thou match thy ſelfe with Horſes?* How ſhall that faith try a match with Horſe-men, that never tried a match with Foot-men? How ſhall he abide a *fiery triall*, that hath ever ſhunned and beene ſhy of a *cloſet triall?* How wilt thou abide to be *tried at a barre*, *at a ſtake*, that art loath to be *tried in thy chamber*, *in thy cloſet? Examine your ſelves upon your beds*, *Pſal.* 4. He will never abide to be *examined* at a *barre* that will not abide to *examine* himſelfe upon his *bed*. Yea, ſelfe-triall is it that prepares, and fits, and traines up a man to doe ſervice in the fiery triall. *David* could not goe in *Sauls* armour, becauſe he

was not accuſtomed to it, he is likely to undergoe a fiery triall of his faith, that hath accuſtomed himſelfe to the duty of ſelfe-triall. *Abraham* was likely to doe good on it, when hee carries not forth a company of raw fellowes from the plough, but armes his trained ſervants, *Geneſis* 14.14. They will never be fit for *fighting*, that have not beene uſed to *training*. Selfe-triall is *training*, the fiery-triall is *fighting*. They are like, and fit to *fight* that have beene trained up to it.

5 Fifthly, is our faith ſo low prized by us, and of ſo little eſteeme with us, that we care not of all other things we have, how it proves? Men will not have Oxen, but will put *them to triall*, *Luke* 14.19. *I have bought five yoke of Oxen, and am going to prove them.* Men will try whether their Oxen be good and uſefull; and care we not what our faith proves, uſefull or uſeleſs? what a monſtrous wretchednesſe of ſpirit is this? Therefore as at all other times, ſo ſpecially be carefull

carefull to examine your faith, when to come to the Sacrament. How often have men tried it, that their comming to the Sacrament hath beene fruitleſſe; their owne hearts ſeriouſly dealt withal, will witnes to them that their receiving hath beene to little, or no purpoſe. And what hath beene the cauſe of it, but becauſe there was no examination of faith? How can they receive any benefit by the Sacrament, that go at an adventure, not knowing whether they bring that with them, that muſt make the Sacrament effectuall to them?

Queſt. How then may a man ſo try and examine his faith, as that he may know the *truth* thereof, that it is *true* faith?

Anſw. The Apoſtles phraſe of *faith unfained*, twice uſed by him to *Timothy*, 1 *Tim.* 1. 5. and 2 *Tim.* 1. 5. Faith *without hypocriſie*, as the word is, implies that there is a faith feined, an hypocriticall faith. Therefore it

is not a needleſſe queſtion to make inquiry, how truth of faith may bee diſcerned. Our times are happy in the abundance of helpes they have in this kinde; and this point being ſo largely and fully handled in many learned Treatiſes that are extant, and in every mans hand; I will give but a touch upon it, and ſo paſſe on. True faith then may be knowne by the *effects* and *fruits* of it. *Every Tree is knowne by the fruits.* When the Spies returned from ſearching the Land of *Canaan*, they brought with them a *cluſter of Grapes, and Pomgranates, and Figs*, *Num.* 13.23. And they report and evidence it to be a good land, by theſe fruits, Verſ. 27. *It flowes with milke and honey, and this is the fruit of it*, holding forth and ſhewing thoſe fruits they brought thence. By the fruits of it, it appeared that it was a good Land. And ſo the way to ſearch and finde out the goodneſſe of our faith, is to bring forth of the Figs, Pomgranates, and cluſters; that by

by ſhewing them to our conſciences, wee may bee able to ſay, Surely our faith is a good, and a true faith, and theſe *be the fruites of it.* Now the fruits and effects by which faith may be examined, are three:

1 *Such as reſpect God, and Chriſt.*

2 *Such as reſpect our ſelves.*

3 *Such as reſpect our brethren.*

1 Firſt, the effects of faith, as it reſpects God, are theſe.

1 Firſt, *Obedience to God and his word, and fruitfulneſſe in all good workes.* True faith is no droane, no loiterer, but it is an active and a working grace, *Gal.5.6. Faith which works. 1 Theſſ.1.3. Your worke of faith. 2 Theſſ.1.11. The worke of faith with power.* A workeman may be tried by his worke. What is the worke of faith? It workes with *power.* It makes a man with power to yeeld GOD obedience, and to endeavour the doing of Gods will, to the which no man hath any power at all. Hence called the *obedience of faith, Heb.11.8.*

Rom. 16. 26. Becauſe faith workes obedience, and no man can give God the obedience of his heart, that hath not faith in his heart. On the contrary, *unbeleeving* and *diſobedient* perſons are joyned together, *Tit.* 1. 15, 16. They who are called *unbeleeving*, Verſ. 15. are called *diſobedient*, Verſ. 16. It is an hard duty to forgive an offending brother upon his repentance, a difficult point of obedience. But yet it muſt be done, *Luke* 17. 4. *If thy brother turne againe unto thee, ſaying, I repent, thou ſhalt forgive him.* But how ſhall we be able to doe it? See Verſ. 5. *And the Apoſtles ſaid unto the Lord, Increaſe our faith.* Faith then where it is, inables to duties of obedience, & facilitates hard works. The *children of Abraham do the workes of Abraham*, *Iohn* 8. and *Abrahams* workes were workes of obedience. We muſt be *Abrahams children*, before we can doe the *workes of Abraham*. And *Gal.* 3. 7. *They which are of faith, are the children of Abrahã*. They that

that have the *faith of Abraham, doe his workes.* Now then hereby let a man examine his faith. Put that queſtion to thy conſcience which Saint *Iames* puts, *Iam.*2. *Shew me thy faith by thy workes.* Shew the *coates* and *garments* which this *Dorcas* hath made. And ſo many works of obedience as thou canſt ſhew, ſo many witneſſes ſhalt thou produce of the truth of thy faith. But if thy faith be *idle, ſlothfull to doe ſervice*, a faith that workes not, ſuſpect the truth of it, and know that ſuch a faith will not ſerve to admit thee to the eating of the Sacrament. For the Apoſtles injunction in that caſe, 2 *Theſſ.*3.10. *That if any would not worke, neither ſhould he eat*, holds as true in this caſe of an idle faith, as in that caſe of an idle man.

2 Secondly, true faith *beleeves* God, and *depends upon him in all things, and at all times.* It beleeves him not only in *ſome things*, but *in all*, not only at *ſome times*, but *at all.* It beleeves Gods promiſes for *ſpirituall* things,

things, *Gal.* 3.22. for *temporall* things, *Pſal.* 37.3. It beleeves Gods Commandements to be his Commandements, to be juſt, holy, and good, *Pſal.* 119.66. *I have beleeved thy commandements.* It beleeves Gods *threatnings*, *Ion.* 3.4,5. *Yet forty dayes, &c. So the people of Nineveh beleeved God.* It beleeves God not only in time of peace, but *in times of diſtreſſe*, affliction, and tentation, *Pſal.* 73.1. *Yet God is good to Iſrael.* Yea, even then when all things goe againſt it, *Iob* 13. 15. *Though hee ſlay mee, yet will I truſt in him*, *Pſal.* 46. 2. *Hab.* 3. 17,18. faith it beleeves *All things*, *Luke* 24.25. *O ſlow of heart to beleeve all that the Prophets have ſpoken.* Faith beleeves God in all. Examine thy faith by this: put theſe interrogatories to thy conſcience. Beleeveſt thou God in his promiſes for this life, as well as for a better? For thy daily bread, as well as for thy ſalvation? Beleeveſt thou all Gods Commandements, without queſtioning any whether it be his or no?

no? Beleeveſt thou his threatnings as well as his promiſes? Doeſt thou hang upon him and his promiſe, and live upon that in all thy pinches, ſtraights, and exigents? As thou canſt anſwer theſe, ſo mayeſt thou anſwer for thy faith. But this will convince many, not to bee *faithfull*, but *faithleſſe*. Oh, they do beleeve Gods promiſes with all their hearts: but what promiſes? for life and ſalvation. But how beleeve they Gods promiſes for the things of this life? Let that be judged by their covetouſneſſe, worldlineſſe, their carking immoderate cares, *He that beleeves makes not haſte. Iſay* 28. Therefore he that makes haſte doth not beleeve. Such haſte to be rich, ſuch haſte after the world, ſuch carking, caring, ſuch pining and whining; what doth it but proclaime their groſſe diſtruſt in Gods providence, and promiſes? Thou that beleeveſt not God for thy body, beleeveſt him leſſe for thy ſoule. Thou that beleeveſt not God for

for a cruſt, beleeveſt him leſſe for a Crowne. Try men in Gods Commandements, pinch and preſſe them with the very letter of the Law. Tuſh they will never beleeve that God requires ſuch ſtrictneſſe. Try them with threatnings, and thunder them ever ſo againſt them, yet they have not ſo much faith as the divels, *who beleeve and tremble.* Let meanes bee wanting, or meanes be againſt them, and they are of *Thomas* his profeſſion, *Except I ſee and feele, I will not beleeve.* Whileſt all is with men as they would have it, they are full of faith; but let God pinch them, and bring them into a ſtrait, and where is their faith then?

3 Thirdly, *A ſweet and holy boldneſſe of acceſſe unto the Throne of Grace, with confidence in Gods goodneſſe, and his gracious acceptation of us.* Why are yee afraid, *O yee of little faith!* It was ſpoken in another caſe; But yet the more faith, the leſſe feare in any caſe. A guilty conſcience

ſcience, if awake, hath no great liſt to come before GODS face; but when once by true faith in CHRISTS bloud, guilt is taken off, and by faith a man is made friends with GOD, *Iames* 2. 23. Then ſhall a man have the boldneſſe of a friend to come to the LORD in prayer. Many that have not a dramme of faith are bold enough, For who ſo bold as blinde Bayard, as ignorant and ſilly ones are. But yet there is a great difference betweene the boldneſſe of a friend, and the boldneſſe of a ſtranger. For Strangers may bee bold with a kinde of ſawcineſſe and intruſion, but they are not ſo welcome as bold; neither hath a ſtranger that ground for, nor that contentment in his boldneſſe that a friend may have; his heart will ſecretly check him, though hee face it out for the preſent, and be ready to tell him, that hee goes further than civility, and

and good manners can warrant him. But a friends boldneſſe is out of that ſweetneſſe of intereſt, and acquaintance, and intimate communion each with other. So that boldneſſe which faith breeds, is from that knowledge of God, that peace, communion, and acquaintance it hath with God in Chriſt. This is that boldneſſe ſpoken of, *Epheſ.* 3. 12. *In whom we have boldneſſe, and acceſſe with confidence through the faith of him. Heb.* 4 16. *Let us therefore come boldly unto the throne of grace.* But how ſhall we doe to come boldly? See *Heb.* 10. 22. *Let us draw neere with a true heart in a full aſſurance of faith.* A man may therefore try his faith, by the carriage of his heart in prayer. If with a friendlike boldneſſe, and with a confidence of his gracious acceptance we can come unto God, and with ſuch a boldneſſe can powre out our hearts unto him, it is a comfortable evidence of the truth of faith. The contrary ſhewes how far moſt men are

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from faith. Deale truly with thy ſelf; ſpeakeſt thou not to God in prayer, as to a ſtranger, as to one with whom thou haſt no intire familiarity or acquaintance? Certainly true faith is better acquainted with God than ſo.

4 Fourthly, a *deſire of Chriſts appearance, and his ſecond comming to judgement.* We walke here by *faith* and not by *ſight.* But where faith is, it longs to be turned into ſight, and to have the immediate fruition of the Lord Ieſus. Therefore the voice of faith is that, *Cant.* 8.14. *Make haſte my beloved, and be like unto the Roe.* And that *Apoc.* 22. *Come Lord Ieſus, come quickly,* not onely *come,* but *quickly*; that is, make haſte with that ſpeed that the Roe runnes withall. Hence beleevers are ſaid, not only to looke for the bleſſed hope and appearing of our Saviour Chriſt, but alſo to *haſten the appearing of him,* 2 *Pet.* 3. 12. *Looking for and haſting unto the comming of the day of God.* For though in

in another case it is true which the Prophet speakes, *Isay* 28. *Hee that beleeves makes not haste*, yet in this case, hee that *beleeves most*, makes *most haste*, and cannot but make haste, and therfore makes haste, because he beleeves. And no wonder that faith in her desires hastens the appearance of Christ, when as it is the beleeving soules solemn mariage day. What espoused Bride longs not for the mariage day, when shee shall enjoy her Bridegroome? Faith unites Christ and the beleever, and contracts them together. Now when once the contract is past, there followes a longing for the mariage-day. And this longing after the mariage-day, is a signe of a contract made by faith. Doth thy soule then long for those blessed nuptials with the Lord Christ, when thy soule shall have the fill of his Love? Doth the Spirit in thee cry, Come Lord Iesus, make haste my beloved? Oh happy signes of true faith. But

now

now enter into thy ſoule, O thou covetous worldling, and thou voluptuous epicure, &c. Deale ſeriouſly and honeſtly, and tell the plaine truth. Is there any one thing in the world thou thinkeſt leſſe upon, wiſheſt leſſe, or dreadeſt more, than the comming of Chriſt? When S. *Paul* diſputed of *Righteouſneſſe*, and the *judgement to come*, before *Fœlix*, *he trembled*. How many boaſt of righteouſneſſe, even of the righteouſneſſe of faith, but how troubleſome are the thoughts of the judgement, and Chriſt, to come unto them? How heartily could they wiſh, oh that that day might never come. Let ſuch as cannot rejoyce in the thoughts of that day in ſome meaſure, and deſire it as the day of their refreſhing, queſtion, if not the truth, yet the ſtrength of their faith

2 Secondly, *The effects of faith in regard of our ſelves*. And they are theſe:

1 Firſt, the *Operation and effectuall working of the Word upon our hearts*:

faith is that which makes all Gods Ordinances effectuall, and so the word, 1 *Thess.* 2. 13. *The word of God which effectually workes in you that beleeve.* Indeed, the word workes on those that beleeve not; workes their hearts to rage and rebellion, workes to their hardning and damnation. But it workes no good thing, when faith is not to set it on worke, *Heb.* 4. 2. *The word which they heard profited them not, because it was not mixed with faith.* The Gospell is the *power of God to every one that beleeves*, *Rom.* 1. 16. Faith is as the vitall and naturall heat of the soule. If the body be dead, and without naturall heat, give a man the most stirring and working Physick that is, and yet it workes not, because there wants a principle of life and heate, to set it on worke. Iust so is it here. The word dispensed in the most powerfull manner that can bee, workes not upon an unbeleeving heart, because the heart is dead without faith: but if any faith in the heart,

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it makes the Word worke effectually. Try thy ſelfe by this: workes the Word upon thy ſoule? workes it thee to a conformity to it ſelfe, ſo as thou art caſt into the mould of it Such efficacy of the Word argues a preſence of faith in thine heart. But how many diſcovers this to be void of faith? How many have lived all their dayes, and are even growne gray under the Goſpell, and yet what grace or goodneſſe have all the Sermons that ever they have heard wrought in them, more than in ſuch as ſcarce in all their dayes ever heard Sermon? Nay, what is wrought in many, but ſcorne, rebellion, reſolution of diſobedience, wrath, ſwelling, and helliſh boiling of the heart, both againſt Miniſter and doctrine? Are theſe the workes of faith? or is it rather a ſigne that he workes in their hearts, that *effectually workes in the children of diſobedience*. This is a fearfull ſigne that a man is in the ſtate of unbeleefe.

2 Secondly, *Sanctification, and holineſſe of heart and life, Acts* 15. 9. their hearts *were purified by faith*. Phariſiſme may waſh thy hands, but faith waſhes hand and Heart. Phariſiſme waſhes cleane the outſide of the cup, and platter, but Faith makes cleane the inward part alſo; yea, there faith begins the worke. Faith is not onely an *holy*, but an *hallowing* grace. *Acts* 26. 18. *Amongſt them which are ſanctified by faith*. We finde a woman in the Goſpell that had beene troubled twelve yeeres with a bloudy iſſue, who was healed: but how came ſhee to be healed? She *touches the garment* of Chriſt, touches but *the hem*, and yet ſtraightway the *Fountaine of her bloud was dried up, Marke* 5. 29. It is true that it was Chriſt that healed her, It was *vertue that went out of Chriſt that healed her, Verſ.* 30. and yet *Verſ.* 34. *Thy faith hath made thee whole*. Faith then fetches healing vertue from Chriſt, and heales diſeaſes. The faith that is true faith, fetches healing

healing vertue from Chriſt. Every mans heart naturally hath ſuch a ſpirituall diſeaſe, as ſhee had a bodily. That diſeaſe which the woman had, did typifie under the Law, the naturall filthineſſe of our hearts. *Prov.* 4. 24. *Obſerve the heart, from thence are the iſſues of life.* Every action *iſſues* from the heart, the Fountaine of all our actions. This Fountaine is a Fountaine *of bloud*: and all the *iſſues* from this Fountaine, in our thoughts, words, actions, all theſe *iſſues* are *bloudy iſſues*, and very filthy and loathſome before God, *Mat.* 15.18, 19,20. Hence *hands defiled with bloud*, *Iſay* 59.3. *Bloudy filth*, *Iſay* 4. 4. *Their way was before me, as the uncleanneſſe of a removed woman*, *Ezek.* 36.17. *and Hoſ.*4.2. *Bloud toucheth bloud.* Many bloudy iſſues out of the heart, one iſſue meets with another, and ſo *bloud touches bloud.* Now when faith is once wrought in the heart, it workes ſtrange cures both in heart and life. There were wont to be *filthy*

thy issues out of the heart, in vile loathsome noisome thoughts of uncleanesse, wantonnesse, covetousnes, worldlinesse. There was wont to be a *filthy issue* at the *mouth*, a deale of vaine filthy rotten communication, bloudy oathes and curses. There was wont to bee *issues* in all the severall *actions* and passages of the life. But now when faith comes into the heart, that presently carries a man unto Christ, *touches him*, *fetches healing vertue* from him, that dries up this Fountaine of bloud in some good measure, and so heales all those loathsome bloudy issues. It is true, that where faith is, there may be stil some ouzings of this Fountaine, but yet the flux of it is nothing so aboundant, and so continuall as formerly. A mans heart naturally is like the Sea, *Psal.* 104.25,26. *This great and wide sea, wherein are things creeping innumerable, both small and great beasts: There goe the Ships, there is that Leviathan whom thou hast made to play therein.* In the

the ſea, there be vaſt Whales, huge Leviathans that ſport themſelves, and play in the deepes thereof; but beſides thoſe huge Whales, what a world of creeping and crawling ſmal creatures are there to be found therein. Such is the heart of a naturall man; there be therein, not only ſome *Leviathans*, ſome ſpeciall uncleane and foule luſts, ſome ſpeciall Seamonſters, but there are alſo *creeping things innumerable*, a world of crawling bugs and baggage vermin. That looke as is ſaid of Gods Angels, *Dan.7.10. Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him.* So may it be ſaid of the luſts and corruptions of an unbeleeving heart, that thouſand thouſands miniſter unto Satan, and ten thouſand times ten thouſand corruptions are crawling & creeping there. But faith once come into the heart, not only thoſe *Leviathans*, but thoſe *creeping things* are ſtrangely ferretted out of the heart. That as

Gen. 1. 26. God ſpake of man in his creation, *Let us make man in our image after our likeneſſe, and let them have dominion over the fiſh of the ſea, &c. and over every creeping thing, &c.* So in the new creation, when God ſtamps his image upon a man, and gives him faith, *he gives it dominion over every creeping thing*; ſo that in a gracious meaſure it frees the heart, from theſe creeping, crawling corruptions and luſts, that ſo aboundantly ſwarmed in the heart. It is true, that after faith, ſome Serpent may creepe into the paradiſe of a beleeving heart; but yet, firſt there is not a quarter of thoſe creeping things that were there before in multitudes innumerable, and thoſe that be there are not there without loathſomeneſſe and vexation. A cleanly perſon may get ſome vermin creeping about him, but yet they ſwarme not, as in rogues, neither are they about him without vexation, indignation, and loathing of them, contrary to what they are in a naſty beggarly

garly rogue, that takes no offence at them at all. Now then try thy faith by the holineſſe it hath wrought, by the holineſſe, and purification of thine heart. If theſe old *bloudy iſſues* bee ſtaunched, if this puddle, myry Fountaine dried up; that now on the contrary thou canſt ſay with *David*, *Pſal.* 104. 34. *My meditation of him ſhall be ſweet:* if the thoughts of thine heart be ſweet and ſavoury, if thou finde thy heart in a gracious meaſure freed frō theſe creeping things, thou haſt cauſe to rejoyce in thy faith. But contrarily, here is that which convinces men ſtill to bee in their unbeleefe, becauſe they have ſtill their bloudy iſſues. *As a Fountaine caſteth out her waters, ſo their hearts caſt out their wickedneſſe, Ier.* 6. 7. What foule abominations, and ſecret loathſome luſts, are harboured and lodged within their hearts? What covetous, proud, malicious, looſe and adulterous thoughts, with a continuall flux, iſſue out of their ſoules? yea, and

and that with delight, following, and contentfully pursuing them in their speculations. God speakes of *detestable things* he will save his people from, *Ezek.* 37.23. But now those mens *detestable things* are their *delectable things*. A signe no faith in their hearts. What litters and legions of creeping things in their hearts, yea, and that without any controll, yea, with much pleasure and contentment? A signe of a faithlesse heart.

3 Thirdly, *A strife and strugling against, with a victory and conquest over sinne and Satan, corruptions, and tentations.* Where faith once comes into the heart, there followes that conflict and combate, *Gal.* 5.17. *Flesh against spirit, and spirit against flesh.* All was jolly quiet at *Ephesus*, before S. *Paul* came thither, but when Saint *Paul* was once gotten in, and had some footing there, see what followed, *Acts* 19. 23. *And the same time there arose no small stir about that way*; namely, that way of God that S. *Paul* taught

taught, or as ſome coppies have it, *Againſt that way*; and wee ſee in the ſtory, what hurly-burlies *Demetrius* raiſed in *Epheſus*. *When the ſtrong man armed, keepes his Pallace, his goods are in peace:* all pretty quiet and faire, whileſt a man in the ſtate of unbeleefe; but *when a ſtronger than he ſhall come upon him*, when faith comes, and ſhall ſet upon the diſpoſſeſſion of Satan, and corruption, and they perceive that by faiths entrance, their trading, and *Diana*, ſhall downe; then there is to doe, then there followes no ſmall ſtir. It is with a man then, as with S. *Paul*, 2. *Cor.* 7. 5. *Wee had no reſt, but we were troubled on every ſide, without were fightings, within were feares.* When once faith comes into the heart, a Chriſtians heart is a *Rebeccas* wombe: there is an *Eſau* and a *Iacob* ſtrugling and ſpurning each at other. There is an *Ephraim* againſt a *Manaſſeh*, and a *Manaſſeh* againſt *Ephraim*.

But yet in this combate and conflict,

flict, faith makes a man victorious, gets the better of tentations, subdues, mortifies, and vanquishes, rebellious lusts and corruptions. *Esau* and *Iacob* struggle, but the *elder must serve the younger*. Though corruption bee the elder, as being borne into the world with a man, yet it must bee made a servant when faith comes. Faith is another *Rachel*, *Gen.* 30. 8. *With the wrestlings of God have I wrestled, and I have prevailed.* It is betweene faith and lusts, as it was betweene the house of *Saul* and *David*, 2 *Sam.* 3. 1. *Now there was long warre betweene the house of Saul, and the house of David, but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.* There is a continuall truceleſſe warre beweene faith and lusts, corruptions, tentations, but faith waxes stronger and stronger, and corruption and lust waxes weaker and weaker. Faith is the master of the field, though there be enemies up in armes.

Faith

Faith is a victorious grace, like him that rode on thewhite Horſe, *Apocalyps* 6.2. *It goes forth conquering, and to conquer.* 1 *Iohn* 5. 4. *This is the victory that overcomes the world, even our faith.* It overcomes the men of the world, the luſts of the world, and ſo all other luſts. It conquers the divell himſelfe, *Iames* 4.7. *Reſiſt the divell and hee will flye from you.* When the enemy flies there is victory. Whence is this victory? from reſiſtance. But whence comes power to reſiſt? that comes from faith, 1 *Pet.*5.8. *Whom reſiſt ſtedfaſt in the faith.* The ſhield of faith hath a rare excellency above other ſhields, *Epheſ.*6.16. *Taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.* It is not only a *fencing*, but a *quenching* ſhield: it not onely *keepes off*, but *puts out* the fire. And ſo it mortifies and crucifies, all our luſts, and ſubdues and brings them under. As in that caſe, *Heb.*11.33,34. *Through faith they ſubdued*

subdued Kingdomes, waxed valiant in fight, turned to flight the armies of Aliens. So doth faith worke the same spirituall effects still. In whose heart once it is, it subdues therein the kingdome of lust, and the dominion of corruption, it unthrones them; it makes a man valiant to fight against, and puts to flight his lusts. That faith that layes hold on Christ crucified, doth fetch crucifying vertue from him, whereby it weakens and infeebles the body of corruption. By this try we our faith. If we finde those wrestlings and struglings against, and power, and victory, over our lusts, conclude thereupon the presence of a lively and powerfull faith: but the want of these argue a want of faith. There is indeed a strife betweene the judgement and affections of an unbeleever; betweene his minde, judging such an action to bee against credit, profit, & his sensuality headstrongly headlonging him upon its satisfaction, but yet not between wil and will, affection

affection and affection, minde and minde, no ſtrife in the ſame faculty, as in a beleever. And there may bee a victory that an unbeleevers minde and his judgement may have over his ſenſuality, pleading to him his loſſe of credit, profit, friends, &c. which is but a bare reſtraining of corruption in ſome one particular; but this is far from a victory, ſubduing and mortifying, the power and body of ſin, to bring it into a languiſhing conſumption, which is the worke of faith. Sin may live, yea, and rebell in a beleeving heart; for it is with luſts in a beleevers heart, as with thoſe beaſts, *Dan.*7.12. *As concerning the reſt of the beaſts, they had their dominion taken away, yet their lives were prolonged for a ſeaſon and a time.* They had their lives for a time prolonged, bnt their dominion was taken away. So in a beleever, his luſts have *their lives prolonged* for a time, but yet *their dominion is taken away*; they live, but they live ſlaves, and they

they dye gradually, both they, and their rebellions.

4 Fourthly, *True faith growes and increases*, 2 *Pet.* 3. 18. *Grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ*: yea, it growes exceedingly, 2 *Thess.* 1.3. *Your faith growes exceedingly*: and *Rom.* 1.17. *The righteousnesse of God is revealed from faith to faith.* Graines of mustard-seed grow to the procerity, and spred of trees, in which the fowles of heaven may nestle. Men may try themselves by this. So much *growth*, so much *truth* of faith. But how would it puzzle the most to find any such growth. They have beleeved ever since they can remember, and yet what beleeve they more now, than at the first. The faith that grows not, lives not; the faith that lives not, is dead. Most mens faith therefore is fit for the grave. Lord, saies *Martha* of *Lazarus*, *Hee by this time stinketh, for he hath beene dead foure dayes.* And what is theirs then but a carrion faith,

that hath beene dead more than ſo many yeeres? for what more ſpirituall ſtrength have they, then at firſt? what more experience of Gods dealing? what neerer acquaintance with Chriſt? or what ſweeter communion with him? Not a jot, therefore not a jot of true faith.

3 Thirdly, *Effects reſpecting our brethren*; and they are theſe:

1 Firſt, *Mercy, Love, Compaſſion, and beneficence*, to the members of Chriſt in neceſſity, *Gal. 5. 6. Faith workes by love*, as by love to God, ſo alſo to our brethren. Therfore ſo often joyned together, as an individuall paire, 2 *Theſſ.* 1. 3. *Pſal.* 5. 1 *Tim.* 1. 5. And therefore when *Tyrus* ſhould be converted to the faith, ſhe ſhould leave hoarding and heaping up her wealth, and ſhould find another manner of imployment for it, namely, to *feed* and *cloath* Gods Saints, *Iſay* 23. 18. *Her merchandiſe ſhall not be treaſured nor layed up, for her merchandiſe ſhall be for them that dwell before the*

Lord, to eat ſufficiently, and for durable cloathing. When *Tyrus* ſhould once beleeve ſhe ſhould *trade* in a new kind of merchandiſe, ſhe ſhould *trade* in workes of mercy and bounty in releeving and refreſhing the neceſſities of Gods Saints. Faith is full of bowels, tender-hearted, and open-handed to Chriſts members in want. She is a right *Dorcas*, *Acts* 9.39. that makes coates and garments, to cloath and keepe warme the backs and loynes of Chriſts ſervants in want. If we finde ſuch compaſſionate bowels in us, hands ready to the good workes of mercy, to do poore Chriſtians good for Chriſts ſake, in thoſe bowels there lyes faith. If we do love a Saint becauſe a Saint, that love is of faiths working. How doth this one thing damne the common faith of the world? They beleeve in Chriſt, that they do; but how love they a godly man? Is there any whom they more diſaffect, diſtaſt, or againſt whom they ſhew more imbittered malice?

This

This malicious ſpitefull faith, is not the faith of Chriſtians. Thus divels beleeve, they beleeve, and are malicious. This is a diveliſh faith; the divels ſo beleeve as that they tremble, and yet tremble not to be malicious againſt thoſe that doe beleeve. And what is their bounty and mercy? Alas, they are not only cloſe fiſted, but with the man in the Goſpell, they have a *withered hand*, not able to ſtretch out their hand in any worke of compaſſion. Such a creeple, and ſame-handed faith, is not the faith that will paſſe with God.

2 Secondly, a deſire, and an endeavour to bring others to the faith. It having once taſted, and found the ſweetneſſe and goodneſſe that is in Chriſt, and in the wayes of God, it cannot reſt, but it muſt ſeeke others, to bring them to participate of the ſame goodneſſe with it ſelfe *Phil. 6. That the communication of thy faith.* Faith is a communicative grace, and a generative grace. S. *Paul* once come

to the faith hath *Timothy his own ſon in the faith*, 1 *Tim.* 1. 2. When *Andrew* hath found Chriſt he cals *Peter*; when *Philip* hath met with, he muſt bring *Nathaniel*. Faith indeed in one ſenſe doth *impropriat* Chriſt, and ſpeakes as *Thomas*, *My Lord and my God*: but yet though in its application it make Chriſt her own, yet not ſo as it would exclude others; but knowing the all-ſufficiency of Chriſt doth deſire to *make him common*, to as many as it can, and in that regard ſayes, *Our Lord* and *our God*. So far forth then, as thou endeavoureſt to bring on others to faith in Chriſt, ſo much evidence haſt thou of faith in thy ſelf. But if others ſpecially ſuch as neere unto thee may be what they will, for any care or endeavour of thine, it is an evill ſigne, that thou thy ſelfe wanteſt that, to which thou haſt no care to bring others. Many other trials might be added for the diſcerning of our faith, but theſe ſhall ſuffice, referring the Reader to the larger

ger treatiſes, of ſuch as have beſtowed their profitable paines in this argument.

Chap. 12. *The examination of Repentance.*

HOw faith is to be examined, we have ſeene, let us now ſee how we may try and examine the truth of repentance. How true *repentance* may be diſcerned, we may know by that ſpeech of *Iohn Baptiſt*, *Mat.* 3. 8. *Bring forth fruits therefore worthy of repentance*, fruits meet for repentance, ſuch as become, and evidence repentance: where true repentance is, there bee ever ſuch fruits. And thoſe fruits are theſe:

1 Firſt, *ſhame for ſin.* True repentance is ever accompanied with ſhame, *Ier.* 31. 19. *I was aſhamed, yea, even confounded, &c. Ezek.* 16. 61. *Then ſhalt thou remember thy wayes,*

and be ashamed; yea, it so individually goes with repentance, that it is put for repentance it selfe, 2 *Thess.* 3. 14. *That they may be ashamed*; that is, that they may repent and reforme their evill course. The Heathens said, *That blushing was the colour of Vertue:* meaning, that it was a good signe to see a man blush and be ashamed when he had done amisse. And we may truly say, that blushing is the colour of Repentance, *Ezra* 9. 6. *I am ashamed, and blush to lift up my face.* It is true indeed, that men may bee and are ashamed, that are far enough from repentance. There is a shame of the *face*, and a shame of the *heart*: they have the shame of *face*, but not the shame of *heart*. And if they have the shame of heart, yet there is a double kinde of that shame. 1. First, the shame of a thiefe, *Ier.* 2. 26. *As the thiefe is ashamed when he is found, so is the house of Israel ashamed.* And so there is the shame of any infamous sinner, which arises from the disgrace and

and diſcredit of his action, that hee hath done ſuch a thing by which hee hath crackt his credit, or may bring himſelfe to ſome ſhamefull puniſhment, the whip, ſtocks, or the gallowes. So wicked men may be aſhamed of their ſins in their heart and conſcience, becauſe of that ſhame their ſinne will bring them unto in hell. 2. Secondly, there is a ſhame of a ſonne or childe, a filiall gracious ſhame of heart and conſcience; and that is, when a mans ſhame riſes not from the ſhamefull conſequents that follow ſin; but out of a ſight of the filthineſſe, and loathſome baſeneſſe of their ſinnes, they ſee them ſo naſty and ſo filthy, that it makes them aſhamed that they have defiled themſelves with ſuch filth. And this is the ſhame that is in the cheeks of true repentance. There is a great deale of difference betweene the ſhame of a thiefe when he is taken, and the ſhame of a man that fals into a puddle, into the kennell, or the myre: a thiefe is

ashamed, because some disgrace will light upon him, or some punishment of shame. A man that is fallen into the myre, or kennell, he is ashamed; but his shame is from the filthy, nasty, unsavoury pickle that he is in. So a wicked man hath shame of conscience, because his conscience tels him he shall come to shame in hell: but a true penitent man hath shame of conscience, because his conscience tells him, that he hath defiled and besmeared himselfe with loathsome filth. And such a shame as this, may prove a surer signe of repentance then sometimes sorrow may doe. There may be a griefe and a sorrow for sin, that may come from the sense and apprehension of wrath, and such a griefe will not evidence true repentance: but a shame for sinne, out of the sense of the filthinesse and vilenesse of sinne, is an unfailing evidence of the faith of repentance. If upon examination we can finde such a shame in our soules, if with *Ezra* wee are

ashamed

aſhamed, and *bluſh* to lift up our face, not becauſe our ſhamefull puniſhments are increaſed over our heads, not becauſe our treſpaſſes will ſinke us downe into hell, but becauſe *Our iniquities are increaſed over our heads, and our treſpaſſe is growne up to the heavens:* ſuch ſhame yeelds comfort. But few are thus aſhamed of ſinne; now how many *glory in their ſhame*, in their ſinne, which ſhould be, and is their ſhame. The Prophet *Iſaiah* complaines of a *brow of braſſe*, *Iſaiah* 48.4. The Prophet *Ieremy*, of an *Whores forehead*, *Ierem.* 3. 3. And *Zephany*, *Of ſinners that know no ſhame*, *Zeph.* 3.5. Sinners have loſt thoſe few remaining ſparkes of modeſty they were wont to have, and are ſo farre from being aſhamed of their ſins, that they rather count it a ſhame not to ſinne. May not the *Lord* ſay of many now, as he twice complains, *Ier.* 6.15. 8.12. *Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither*

neither could they blush. And are not men growne to that height of *Sodomes* impudency, *Isay* 3. 9. *The shew of their countenance doth witnes against them, and they declare their sin as Sodome, they hide it not.* Is the drunkard ashamed of his drunkennesse? *They that are drunke, are drunke in the night,* 1 *Thess.* 5. Drunkennesse then had some shame, it sought to mantle it self with the darknesse of the night. But are men now ashamed of drunkennesse in the open day, in the open streets? So for swearers, adulterers, and others. Such impudency proclaimes mens impenitency in an high degree: such persons are as far from repentance, as they are from shame.

2 Secondly, *deepe sorrow, and hearty griefe for sin.* Where consider two things: 1. first, The object of repenting sorrow. 2. secondly, The depth and greatnesse of it. Both will try truth of repentance.

1 First, the *object* of repenting sorrow, is *sin.* It is sin that specially afflicts

afflicts and diſquiets a repenting ſoul, that is the thing that wrings and pinches it. Where was it that the prodigals ſhooe did ſpecially wring him? *Luke* 15. 21. *Father I have ſinned againſt heaven*; that is, againſt God in heaven: he doth not ſay, Father I am in a depth of miſery, ready to periſh with hunger, in that pinching diſtreſſe that I would be glad to eate husks with Hogs. But, *Father I have ſinned.* This is the griefe of a repenting ſoule, that Gods Majeſty hath beene offended in and by his ſinnes. This was that which lay heavieſt upon, and ſate cloſeſt to *Davids* heart. He neither cries out of his diſcredit and ſhame in the world, nor yet ſpeakes a ſyllable of wrath, or hell; but *Pſal.* 51. 3, 4. *My ſin is ever before me, againſt thee only have I ſinned, and have done this evill in thy ſight.* My ſinne is ever before me, not *Hell and damnation is ever before me*; not the ſhame and reproach of the world, but *my ſin* is ever before me. It is this, Lord,

Lord that pinches and disquiets mee, that I have sinned and done this evill in thy sight. A good heart feares more the committing of sin, than the suffering of punishment following it, *Prov.*30.9. *Give me not poverty, lest I be poore, and steale, and take the name of my God in vaine.* He doth not say, lest I be poore, and steale, and bring my selfe under the Magistrates sword, or thy wrath; but he lookes only at the sin, lest *I steale, and take thy Name in vaine.* He feares the prophaning of GODS Name more, than the bringing of his owne name and person in question. And to this purpose is that which *Elihu* charges *Iob* withall, *Iob* 36.21. *Regard not iniquity, for this thou hast chosen rather than affliction;* that is, thou hast rather chosen sin and iniquity, than poverty and affliction: as if he had said, inasmuch as thou hast vainely, and rashly, expostulated with *God*, V.20. desiring death, rather than to beare this affliction: thou art guilty of iniquity,

quity, and ſinneſt in this thy choice. This therefore implies, that a good heart would rather chooſe *affliction*, than *iniquity*; to ſuffer affliction, than to do iniquity. Now, as a good heart is more afraid of ſin, than affliction and puniſhment; ſo likewiſe a repenting heart is more grieved for ſinne committed, then for ſorrow to bee ſuffered. We ſhall finde *David* in great anguiſh and diſtreſſe of ſpirit, *Pſal.*25.17.18. *The troubles of mine heart are inlarged, oh bring thou mee out of my diſtreſſes*; wringing, preſſing anguiſhes *looke upon my affliction and my paine.* Here be troubles of heart, diſtreſſes of ſpirit, affliction, and paine. But what is it now, that thus wrings, diſtreſſes, and paines *David?* See the laſt words, *And forgive all my ſinnes*, not forgive all my puniſhments; *Davids* ſin, not his puniſhment, was his paine. Wee ſhall ſee the like in him, 2 *Sam.*24.10. *I have ſinned greatly, I beſeech thee take away the iniquity of thy ſervant*: hee mentions

mentions not the taking away of any *ſmart:* nay, Verſ. 17. He is willing to beare it, *I have ſinned, let thine hand be againſt me.* He begs that the puniſhment may be laid upon him, but begs that his iniquity may be taken away. Let God be pleaſed to take away his iniquity, and he is nothing ſolicitous for the puniſhment: the offence of GOD troubled him, more than his perſonall ſmart. So that *Gods* heart were but towards him in the pardon of his ſinne, he did not care though Gods hand were againſt him in ſmiting him with temporall chaſtiſement. And this will better appeare, if wee doe but compare *Pharaoh* with *David*, *Ex.* 8. 8. *Intreat the Lord that hee may take away the Frogs from mee:* the *Frogs* troubled him more than his *ſin* againſt God, *Take away the Frogs*, but no mention at all of *taking away his ſin.* And when afterwards, a confeſſion of ſin is extorted from him, yet was it not his ſin that diſquieted him, *Exod.* 9. 27, 28.

not

not take away my ſin, but *take away* the thunderings and the haile. *Lord*, ſayes *David*, *Take away the iniquity of thy ſervant:* oh, ſayes *Pharaoh*, *take away theſe filthy Frogs, and this dreadfull thunder.* A repenting heart is more troubled at ſin, then at thunder and Frogs. It ſees more filthineſſe in ſin, than in Frogs or Toads, or what ever elſe can bee preſented more ugly to it.

A repenting ſinner hath his eye upon God, and upon his Law. Hee ſees the holineſſe of God, that he is a God *of pure eyes that cannot behold iniquity*, *Hab.* 1.13. Hee ſees him a good, gracious, patient Father, and ſo it cuts him to the heart to have offended ſuch a Father, and God. He looks upon the Law, and ſees it to be *Holy, juſt, and good*; and this gals him to the heart, to have violated ſo holy and ſo pure a Law. Now wicked men, they looke wholly at the juſtice and wrath of GOD, at the curſe of the Law, and ſo nothing troubles them but

but the feare of hell and death. If these might be avoided, the offending of an holy and good God, the violating of an holy and a good Law, would not a whit afflict or disquiet them. Nay, it is remarkable in *David*, that though hee had upon *Nathans* message to him confessed his sin, and *Nathan* upon his confession had pronounced the pardon of it; yet after this he cries out, *My sinne is ever before me, against thee only have I sinned.* Marke then, that even pardoned sinne, forgiven sin, vexes and disquiets a true repenting heart. It pinches him, and disquiets him, though it be forgiven; it grieves him that he hath so played the foole, and that ever he was such a beast to offend so gracious a God. When the Prodigals Father sees him comming a far off, he runs to meet him, shewes compassion to him, fals upon him, and kisses him. That kisse was the seale of his pardon, as if he had said, Behold, I forgive thee all thy sin, as when *David* kissed

kiſſed *Abſalom*, and *Eſau* kiſſed *Iacob*, they both did it in token of full reconciliation. And yet for all this, ſee how the Prodigall ſpeakes: he ſayes not, O Father, from the ground of my heart I unfainedly thanke thee, oh how great is my Fathers goodneſſe thus to pardon me, &c. but *Father I have ſinned againſt thee.* I, but his Father had kiſſed him, and thereby teſtified that he had freely forgiven him, what need hee confeſſe his pardoned ſin? Why is he not rather in the confeſſion of praiſe, than in the confeſſion of ſin? Oh no: A repenting ſinner is ſo affected and grieved with the offence of God in his ſinne, that though God have pardoned and forgiven it, yet he cannot but mourne for it, and be afflicted with it, that ſo holy a Law hath beene broken by him, that ſo good a God hath beene offended by him, *Pſal.* 25. 6, 7. *Remember, O Lord, thy tender mercies, remember not the ſinnes of my youth.* If God remember mercy, hee forgets

and forgives ſinne. If God forget it, why doth *David* remember the ſins of his youth? Yes, ſo will a true repenting heart doe; it will *remember* the ſin that God *forgets*, it will mourn for the ſin which God hath forgiven.

Now hereby may men try the truth of their repentance. *Pharaoh* can ſay, *I have ſinned*, yet was he not to be truſted: and *Saul* can ſay ſo too, as well as hee, *I have ſinned*: and *Judas* can ſay, *I have ſinned*, as well as them both, and yet not a true penitentiary of them all. We may ſay as much, and make large confeſſions before the Sacrament too, and yet be farre from true repentance. Deale honeſtly: if thou be grieved indeed, what is it that grives thee? ſinne, or ſmart. Such as is the object of thy griefe, ſuch is thy repentance. As in the caſe of feare of ſin, ſo is it in the caſe of griefe for ſin. In the caſe of fear, *Auguſtines* ſaying is true, *He that feares hell feares not to ſin, but to burne. But he feares to ſin, who ſo hates ſin it ſelfe,*

Qui Gehennas metuit, non peccare metuit, ſed ardere. Ille autem peccare metuit, qui peccatum ipſum ſic ut Gehennas odit. Auguſt. ep. 144.

ſelfe, as hell. To feare hell, is to feare *burning*, not *ſinning*; he feares *ſinning*, that dreads *ſinning* as he dreads *burning*. It is ſo in caſe of griefe: he that is ſorry becauſe of hell, is not ſorry becauſe he hath ſinned, but becauſe he ſhall burne. He is truly ſorry for ſin, that is more grieved for ſinning than he is afraid of burning. If then ſin, meere ſin, without relation to hell, be that which doth diſquiet us, and this be the thing that mainly troubles us, that we have beene ſuch beaſts to offend God, there is a cauſe of great joy in ſuch ſorrow, it is an evidence of thy true repentance. But if dread of hell, and the feare of being damned, bee the thing that workes this ſorrow and griefe in us, there is little cauſe of comfort in ſuch repentance. So may our repentance be tryed by the object of our ſorrow.

2 Secondly, the *depth* and *greatneſſe* of this ſorrow, will ſerve to try the truth of our repentance. The ſorrow of repentance is not a ſlight,

overly, ſuperficiall griefe, but a *deepe* and an hearty *ſorrow*. That as *David* ſpeaks of in that caſe, *Pſ.*73.21. *Thus was mine heart grieved*, or thus was mine heart leavened; that is, his griefe was ſo great, that his heart was *leavened* with it. *A little leaven leavens the whole lumpe*, therefore *much leaven* doth it much more; his whole heart was ſowred with the leaven of ſorrow. Such is the griefe and ſorrow of repentance; it is a leavening griefe that leavens the whole lumpe of the heart, it ſeaſons and affects all the whole heart. Therefore the mourning of repentance is called a great mourning, *Zach.*12.11. *In that day there ſhall be a great mourning in Ieruſalem.* How great? as the *mourning of Hadadrimmon, in the valley of Megiddo.* As *great* as was the mourning for the untimely loſſe of *Ioſiah.* How great that was, ſee 2 *Chro.*35. 24,25. So deepe is the ſorrow, and ſo great is the ſorrow for ſin in repentance. Yea, it is a bitter mourning,

Zech.

Zech. 12.10. *And they ſhall mourne for him, as one mournes for his onely Sonne, and ſhall bee in bitterneſſe for him, as one that is in bitterneſſe for his firſt-borne.* A man that looſes his firſt-borne, and his only ſonne, how bitterly mournes that man? Repentance mournes ſo bitterly, *Peter went out, and wept bitterly*; they be waters of *Marah* that flow from the eyes of repentance. Nay, though it be a bitter ſorrow, which is for the loſſe of an only ſon, and the loſſe of deere friends; yet in repentance God lookes for a geeater ſorrow than that is, which is for the death of deareſt friends: therefore *Iſay* 22. 12. *The Lord called to weeping, mourning, and baldneſſe.* God in ſpeciall manner prohibited *baldneſſe* in their mournings for the dead, *Deut.* 14.1. *Yee ſhall not cut your ſelves, nor make any baldneſſe betweene your eyes, for the dead:* and yet God that forbad it in mourning *for the dead*, cals for it in mourning *for ſinne.* To teach how

great our ſorrow for ſin ſhould be; that there ought to be a greater ſorrow in repentance for ſin, than of naturall affection for the loſſe of our deareſt friends by death. It was a great ſorrow that of *Davids* for *Amnons* death, 2 *Sam.* 13.36,37. *The King wept very ſore, or with a great weeping greatly: and David mourned for his ſon every day.* He *wept*: He wept with a *great weeping*, and with a *great weeping greatly*: And he *mourned daily*. Such is the ſorrow of repentance, a deepe and a daily ſorrow, till God allay it with ſome anſwers of peace. Hence it is that it manifeſts it ſelfe with ſuch outward expreſſions. The Publican ſmites upon his *breaſt*, *Luke* 18. And *Ephraim ſmites* upon his *thigh*, *Ier.* 31.19. And *Ezra rends* his *garment*, *plucks* the haire off his *head* and *beard*, *Ezra* 9.3. All but to teſtifie the deepe and hearty ſorrow for ſin. By this may men take a triall of their repentance. If thou haſt had a leavened ſpirit, an imbittered ſpirit, and

& haſt *lamented after the Lord*, 1 *Sam.* 7. 2. whom thou hadſt loſt by thy ſin, as thou wouldeſt have lamented after a deere loſt friend; if thou haſt beene in the waters of *Marah*, the greater thy griefe hath beene, the greater cauſe of comfort haſt thou in the truth of repentance. But ſo formall, ſo ſlight, is the ſorrow of many hearts for ſin, that it is a cleere caſe they are ſtrangers to repentance.

Poſt luctum pœnitentiæ non redeas ad peccatum, non iterum facias quod iterum plangas. Non eſt pœnitens ſed irriſor, qui adhuc agit unde pœniteat. Bern. de modo bene vivendi.

3 Thirdly, *A forſaking, an utter ejection, and rejection of all our former ſinfull luſts and wayes, Prov.* 28. 13 *He that confeſſeth and forſaketh.* Repentance not only confeſſes, but forſakes the confeſſed ſin, *Iob* 34 32. *If I have done iniquity, I will doe no more.* That is the language and the reſolution of true repentance, *Epheſ.* 4 28. *Let him that ſtole ſteale no more.* True repentance makes men doe as God did when he repented him, *Gen.* 6. 6, 7. *And it repented the Lord that he had made man on earth, and it grieved him at his heart:* but that was not all, *And*

the Lord said I will destroy man, whom I have created from the face of the earth, both man and beast, &c. for it repents me that I have made them. Nay, repentance in man goes further, one *Noah* found grace in the eyes of the *Lord*, and hee was spared from the common destruction; but here, not one lust or sin finds grace in the eyes of a man, that truly repents, but all must be drowned in the floud of the teares of repentance. It is with a man that hath the griefe of true repentance, as it was with *Nehemiah*, *Neh.* 13 7,8. *I came to Ierusalem, and understood of the evill that Eliashib had done for Tobia, in preparing him a chamber in the courts of the house of God, and it grieved mee sore:* but he rests not there, but goes further, *therefore I cast forth all the houshold-stuffe of Tobiah out of the chamber.* What should *Tobiah* doe with a chamber there? Therefore he not onely outs *Tobiah*, but out goes all his stuffe too. So doth repentance, when it considers all

all the evill that Satan and corruption have done, and how they have taken up chambers in the heart, that ſhould be the houſe of God, it is *grieved ſore*, and thereupon it outs Satan and all his ſtuffe; neither Satan, nor his ſtuffe, ſhall bee chamberd there any longer. So doth repentance diſpoſſeſſe Satan of the ſoule, as Chriſt diſpoſſeſſed his body of him, *Marke* 9.25. *Thou dumbe and deafe ſpirit, I charge thee to come out of him, and enter no more into him:* ſo repentance caſts Satan and filthy abominations out of a man, *that they enter no more*, they are caſt out for ever. Teares of repentance are not onely *wetting* but *waſhing* teares, *Iſay* 1.16. *Waſh you, make you cleane. Davids* teares *waſht his couch, Pſal.6.* and ſo much more waſht himſelfe. Baptiſme is called the *Baptiſme of Repentance*, *Luke* 3. 3. In baptiſme there is a waſhing away of ſinne. And how is baptiſme the *baptiſme of repentance*, if in repentance there were not the doing

doing away of ſinne. If a man could ſhed a ſea of teares, yet if he doe not drowne his ſin in that ſea, what were he the better? If a man ſhould weepe his eyes out, yet if he weepe not his ſins out, to what purpoſe were it? Whereſoever repentance is, there muſt neceſſarily follow this forſaking, and caſting off our ſins, becauſe with true repentance theſe two things ever goe: firſt, an *abomination* and *loathing* of ſin; the man that repents horribly, loathes his ſins by which he hath offended, *Iob* 42.6. *I abhorre my ſelfe, and repent. Ezek.* 20. 43. *Ye ſhall loath your ſelves in your own ſight for all your evils that ye have committed.* Secondly, an *indignation* againſt ſin, 2 *Cor.*7. *What indignation? Hoſea* 14.8. *Ephraim ſhall ſay, what have I to doe any more with Idols?* Now that which a man *loathes*, and that againſt which a man hath an *indignation*, hee muſt needs put it and caſt it away from him, ſee *Iſay* 30.22. *Thou ſhalt caſt them away*, namely, their Idols; and

and why ſo? Becauſe they *loathed* them, they were *as a menſtruous cloath*; and becauſe they had *indignation* againſt them, *Thou ſhalt ſay unto it, Get thee hence.* So that let there once be *abomination* and *indignation*, and there will be *a caſting away.* Try thy repentance by this; conſider what have thy ſins, thy beloved ſins beene; is thy drunkenneſſe with loathing and indignation forſaken? are thine oathes, uncleanneſſe, covetous courſes, &c with loathing and indignation abandoned? it is a good ſigne. But how idely talke they of repentance, who becauſe they have blubbered out a few teares, thinke all is well, when yet they ſtill live and lye in their ſins, and hold them as faſt as ever. The Mariners when they found out *Ionas*, yet faine they would have ſaved him, wondrous loath to caſt him over-board. Many ſee their ſins, and know them to be dangerous ſins, but yet exceeding loth to ſhake hands with them, loth to throw them

Nam qui plangit peccatum & iterum facit peccatum, quaſi ſi quis lavet laterem crudum qui quanto amplius laverit tam amplius faciet lutum. Bern. de modo bene vivendi.

them into the sea, but will rather adventure their owne casting away, than cast them over-board. Never deceive thy selfe; though thou hast sighed, cried, prayed, beg'd mercy, yet if still thou live and goe on in thy sinfull courses, there is no truth of repentance in thee.

4 Fourthly, *A walking in holinesse and obedience, and bringing forth the fruits thereof.* Bring forth fruits *meet for repentance.* There is mention, *Rom. 6. Of fruits in holinesse*, and *Phil. 1. 11. Of fruits of righteousnesse*, and *Col. 1. 5. Of fruits of obedience:* Now such fruits are meet for repentance. *Bring forth fruits*, saith S. *Iohn, meet for repentance.* It is a metaphor taken from trees transplanted, or grafted into other stocks. Before their grafting they bring forth fruit, but it is bitter and sowre fruit, wildings and crabs; but new sciances grafted upon those stocks, there is new fruit brought forth. A Pepon being grafted upon a Crab stock, the stock brings forth no

no more Crabs, but Pepons, a new and a good fruit. Such a change and renovation is there in repentance, it makes a man a new man, walking in newneſſe of life, *Epheſ.* 4. 23, 24. *Be renewed in the ſpirit of your minde*, and *put on the new man*. How ſhall it appeare that this is done? Amongſt other things by that, Verſ. 28. *Let him that ſtole ſteale no more*, there is the former thing in the forſaking of ſin. But that is not all, there is yet more to be done, *But rather let him labour, working with his hands the thing that is good, that he may have to give to him that needs*. So that repentance not only bindes the hands from *theeving*, but opens them to *giving*. It makes a theefe become a mercifull man. It was the Churches ſin, *Cant.* 5.3. that when Chriſt knockt, and would have had her opened unto him, ſhe neglects him, and puts him off with excuſes. But afterwards V. 4. *Her bowels were moved for him*, or *in her*, her bowels made a troubled noiſe,

noise, sounded, and rumbled, that is, she was exceedingly grieved and disquieted, that she had done so foolishly. But that doth not serve her turne, to grieve for her fault, but shee will mend it too, and fals to doing of duty, Vers. 5. *I rose up to open to my beloved.* Many have their bowels move within them, but yet it will not move them out of their beds; they lye still, but *I rose up and open'd*, sayes the Church, and makes after CHRIST whom she had foolishly neglected. Try thy repentance by it. *Sonne, goe worke to day in my Vineyard*, sayes the Father in the Parable to his Son, *he answered and said, I will not, but afterwards he repented, and went*, Mat. 21. 28,29. He repented, becaus he was not only grieved for his former disobedience, but also becaus *he went*, & did his Fathers work in the Vineyard. If thou doe the like, if thou so grieve for former disobediences, as that now thou fallest to thy Fathers worke, and fallest hard and close

close to it, then thou repentest. The contrary convinces men of impenitency. It is not *weeping*, but *working*, that must evidence repentance; wee may see many *weepe*, but we cannot see them *worke*; and all that repent must *turne to God, and doe workes meet for repentance*, *Acts* 26.20. Where no such workes of holinesse and obedience, there is no turning to God, nor truth of repentance.

Chap.

Chap. 13. *The Examination of Love.*

COme we now in the next place to the Examination of Love. There is deceit and hypocrisie in love as well as in faith, *Let love*, sayes the Apostle, *bee without dissimulation*, *Rom.* 12. 9. or *without hypocrisie*, Ἀνυπόκριτος. 1 *Pet.* 1. 22. *Vnto unfained love of the brethren*, εἰς φιλαδελφίαν ἀνυπόκριτον, *Vnto a love of the brethren without hypocrisie*. So that there may be hypocrisie in love, and a man may play the hypocrite in his love, as well as in the profession of his faith. God hates hypocrisie wheresoever, as well in the second Table, as the first. And therefore requires sincerity in our love to our brethren, 1 *John.* 3. 18. *My little children, let us not love in word, neither in tongue, but in deed, and in truth.* Men must have love in their tongues,

tongues, and love in their words, but that is not all, men muſt have and ſhew love in their deeds. Love, that is all words and all tongue, and no deeds, is hypocri[ti]call and diſſembling love, *Iames* 2. 15, 16. There we finde love in words, a loving tongue, but where is the deede? There is no loving hand, *Notwithſtanding ye give them not thoſe things, &c.* Love that hath a ſmoth and a kinde tongue, and yet hath a withered hand, ſhewes it ſelfe in no good deeds and workes, it is but a fained and a diſſembling love. It is no more than an hypocrite may doe. Nay, a man may have a loving tongue, and be like *Nepthali*, *Gen.* 49. 21. *Give goodly words*, yea, and may doe goodly deeds, not be wanting in outward actions and expreſſions; and yet for all this may play the hypocrite, and his love not be without diſſimulation. Therefore the Apoſtle yet addes one thing more, *Let us love in deed and in truth.* Therefore there may be words, and tongue, and deeds,

and yet not truth. And so long as that is wanting, bee there else what there will, all is but hypocrisie; words, tongue, and deeds, may bee without truth, but truth will never be without them. Love will creep where it cannot goe. That therefore the Apostle gives in charge to elder men, belongs to all, *Tit.* 2. 2. *That the aged men be sound in faith and charity.* It is not enough to be sound in faith, but we must be sound in love. As faith must bee without hypocrisie, 1 *Tim.* 1. 5. so must love, *Rom.* 12. 9. It is dangerous to bee rotten in the faith, it is also dangerous to be rotten in our love. It therefore concernes a man as well to examine the truth of his love, as of other graces. Men may doe much and go far in the love of Gods people, and yet not love them as they ought to be loved.

First, they may hold an outward correspondency with them in outward peace and neighbourhood, they may live quietly by them, and with them,

them, bee free from quarrels, ſuits, contentions, vexations, and oppoſitions againſt them, and in theſe reſpects may keepe faire quarter with them, and yet for all this not love them as godly people are to be loved. *Abimelech* and *Phicol*, *Gen.* 26. 28,29. deſire to live peaceably and quietly with *Iſaac*, *that there may bee an oath, and a covenant betweene them:* But yet theſe being heathens, could not love *Iſaac* as a godly man ſhould be loved. *They departed from him in peace*, Verſ. 31. *Peace* is one thing, and *love* is another.

2 Secondly, they may preferre, dignifie, advance, and honour them, and yet not love them as godly men ſhould be loved. Beſides Gods ſanctifying graces, there are oftentimes in Gods children other gifts of wiſdome, prudence, learning, fidelity, skill and activity in ſecular imployments. All which may gaine them great reſpect in other mens hearts. So *Pharaoh* honoured *Ioſeph*, and we

see his ground, *Gen.* 41. 38, 39, 40. So *Nebuchadnezzar* preferred *Daniel*, and we see his ground, *Dan.* 2. 47, 48. So *Laban* set *Iacob* over his flocks, and we see his ground, *Gen.* 30. 27. So many a Master loves a godly servant, not because he is a *good man*, but because he is a *good servant*. This is selfe-love, they love them, because they love themselves: such men are for their ends of profit, advantage, &c. and for their turnes; and therefore out of a selfe love, and selfe-respect, love and respect them. That their love of them is not for their godlinesse, appeares by this, because though there were not one dram of grace and godlinesse in them, yet for their other abilities should they be no lesse deere unto them, then now they are with all their graces.

3 Thirdly, they may magnifie them, highly commend and reverence them for good men, and yet not love them as godly men should be loved. *Abimelech* called *Isaac*, *The blessed*

bleſſed of the Lord, Gen. 26. *Herod obſerved* and *reverenced Iohn*, Marke 6. *The people magnified the beleevers*, Acts 5.13. There were a great many that hated, oppoſed, and vilefied them; but yet among the *Iewes* there were ſome that were of a more tolerable and equall temper; and though they durſt not go ſo far, as *to joyne themſelves with them*, yet thus farre they went, that when others reproached, ſcorned, and calumniated them, they were ready to commend and pleade for them. They would haply thus ſpeake, Well, you may ſay this and that, and ſpeake your pleaſure of them, but when you have ſaid all that ever you can, yet we ſee they be very good people, very conſcionable and godly men, they are none other but what you and we ſhould be. Here was *magnifying* of them, but yet not loving them as they ſhould have beene loved, becauſe as the Text ſaies, *Of theſe no man durſt joyne himſelfe to them*. All this ariſes not from love,

but from the conviction of conscience, upon the sight of the lustre and beauty of their shining graces, and upon the experience of the integrity of their wayes. Conscience convinced cannot but open the mouth to give godly men an honourable testimoniall, in magnifying and reverencing them.

4 Fourthly, they may doe them many kinde offices, courtesies, and favours, and yet for all this not love them as godly men are to be loved. *Ieroboam* may *invite a Prophet to dinner*. The very *Barbarians* did shew *courtesie to them*, *Acts* 28.2. and yet were farre enough from this love. Humanity, civility, good nature, and good nurture, may carry men farre in this kinde.

5 Fifthly, they may as honour their lives, so desire their deaths, and yet not love them as godly men should be loved. *Balaam* desires the death of the righteous, and that his latter end may be like unto his; and yet

yet *Balaam* that faine would have curſed *Iſrael*, was farre enough from the love of a Saint. Many when they ſee a godly mans end, may ſpeake honorably of him, and wiſh, Oh that my ſoule might reſt with his, oh that my ſoule might ſpeed as his, for I am perſwaded he is in heaven; and yet all this while not love a godly man as a godly man ſhould be loved.

6 Sixthly, they may honour the memory of them when dead and gone, and upon all occaſions give them honourable teſtimonialls for their piety, godlineſſe, &c. and yet not love them as godly men ſhould be loved. The *Phariſees*, *Matth.* 23. built up the Sepulchres of the Prophets, and ſeemed to ſhew great love to their memorials; and yet if they had beene alive, they would have dealt no better by them than their Fathers did. Thus much may be done, and yet love wanting; that love wanting wherewith a Saint is to be loved. For with ſuch a love muſt a man

come to the Sacrament, in which there is so speciall an exercise of the communion of Saints. Since therefore all this is not enough, let us see then what it is that is required more, that our love may bee such, as will qualifie us for the orderly receiving of the Sacrament. True love then to the members of Christ, to godly and gracious persons, may bee thus knowne.

1 First, it loves them as Saints under the relation of brethren, because they be brethren, because they bee sons of God the same Father, sons of the Church the same common mother, and members of Christ our elder Brother. When a man loves godly men, not because they be great, rich, learned, wise, because they may doe or have done him a pleasure; but meerely because they have Gods Image upon them, in grace and holinesse, he loves them, as godly persons should be loved. When Gods grace in them is the ground, and Gods

Image

Image upon them is the Loadſtone of our love, when we love them not becauſe we love our gaine, reſpect, &c. but becauſe we love God, and ſee them to be his, then is our love right, 1 *Iohn* 5.2. *Hereby wee know that wee love the children of God*, and love them as the children of God, bearing *Gods* Image upon them, when wee love God. That is true love of godly men when our love to them is grounded upon, and flowes from our love to God. On the contrary may it be ſaid of many, that they love not the children of God. No, not love the children of God? Why, I love ſuch and ſuch a man, and you will not ſay but they are the deere children of God. I but by this wee know that men love not the children of God, when men love themſelves, and ſeek their owne baſe ends. It is one thing in ſome ſort to love a man that is a childe of God, and another to love him becauſe he is a childe of God. It is one thing to love a godly man, and another

becauſe he is a godly man. A man may love one who is a Scholler and a Preacher, but yet not love him becauſe he is a Scholler or a Preacher; nay, it may be he could love him a great deale better if he were neither. The Apoſtle ſpeakes of *love out of a pure heart*, 1 *Tim.* 1.5. And S. *Peter* of *loving the brethren with a pure heart*, 1 *Pet.* 1.22. When love is *pure*, it is *true*. Then it is *pure love*, when it ſprings from none other Fountaine but the lovelineſſe of Gods grace and Image, in thoſe whom we love.

2 Secondly, true love to the children of God, and to Saints; it loves ſuch above all others, the beſt of all others, 1 *Pet.* 2.17. *Honour all men, love the brotherhood.* There is a love, and a reſpect to be given to all men, according to their relations, worth, quality, &c. but yet true Chriſtian love beſtowes its *Beniamins* portion, the ſpecialty, and choiſe of its affection upon godly ones. It loves a godly religious man better than a learned

learned man; and the more godly a man is, it loves him the more. *Doe good to all, but specially to the houshold of faith, Gal. 6.* So love all men in their order and degree, but let your brotherly love, your heartiest and sweet affection, be towards such as are brethren. *Love the brother-hood.* A love of the *brother-hood* must be a *brotherly* love, a love as to brethren. In a Family, a man loves all the servants, but yet he beares a more speciall neerenesse and deerenesse of affection to his brethren, than to servants, 1 *Pet.* 3. 8. *Love as brethren.* We reade of a young man, *Mark.* 10. that came running to Christ, and enquiring how he might inherit eternal life. And we reade of *Lazarus* whom Christ raised from the dead, *Ioh.* 11. It is said of both, that *Christ loved* them: of the rich young man, *Marke* 10. 21. *Then Iesus beholding him, loved him:* of *Lazarus*, *Iohn* 11. 3. *Lord, he whom thou lovest is sick.* Now the young man was a *Pharisee*, only he had some candour

candour and ingenuity in him, more than usually was in Pharisaicall spirits, and so farre Christ loved him, shewed loving respect and carriage towards him. But now *Lazarus* was a godly and an holy man, and therefore Christ loved him with a more specialty of affection. He loved the one as a morall faire conditioned man, that had some good desires and inclination towards good; but he loved *Lazarus* deerely, and intimately, as a godly and a good man, with such specialty of affection, that it was enough to know him without his Name, by Christs love to him; *The man whom thou lovest.* By this try the truth of thy love: Whom lovest thou best? Have the best men the best of thine affection? Are those deerest to thee, who are deerest to God? the best evidence that can be of the truth of thy love. But this proves many to want this love, and that they love not the godly as godly men should be loved, what ever their professions

profeſſions and proteſtations of love be. For let it be granted that they love them, yet let it bee enquired whom they love beſt, to whom their hearts and affections are cloſeſt knit. Looke upon thoſe that are deepeſt in their affections, and judge whether they be at the beſt, more than morall and civill; and whether thoſe that be godly and religious have halfe that affection and love that meere civill perſons have. Thou doeſt not love godly men beſt, therefore thy love is hypocriticall; thou loveſt a morall man better than one that is religious, therefore thy love is with diſſimulation.

3 Thirdly, true love loves as the *Coloſſians* did, *Col.* 1. 4. *It loves all the Saints.* Where grace is the ground of love, where ever grace is, there is love, as fire ſtill followes the fuell. Grace hath the ſame beauty in all; and if grace be the attractive of affection, it drawes affection to all in whom it is. The love that is amongſt Gods

CHAP. 13.

Gods Saints is compared to the *ointment* that was powred upon *Aarons* head, *Psal.*133.2. *It was powred upon his head*, but it rested not there, *it ran also downe upon his beard*, nay, it ran downe to *the skirts of his garments*. So the love that is among the Saints, it diffuses it selfe to all the members of Christ, it runs not only upon the *head* and *beard*, but upon the *skirts* of the garments to the very lowest and meanest of Gods people in whom there is grace. It excludes not any whom *God* hath received, *Rom.*14.3. despises not any *whom God hath chosen*, *Iames* 2.5, 6. *Love the brotherhood*, sayes S. *Peter*. He doth not say, love a brother, or such of the brethren, but *love the brother-hood*, the whole fraternity, society, and company of the Saints, the whole brood and brother-hood of Gods people. Try thy love by this. He that loves a godly man for his grace, that hath no other thing to commend him, neither friends, nor riches, nor credit, nor

nor profit, that can love poore godlineſſe, as well as rich godlineſſe, that can love grace in rags, as well as in robes, in ruſſet and leather, as well as in ſilkes and velvets; ſuch a love to all Saints is a good evidence of truth of love. But when men love onely ſome great and rich ones that have grace, and regard not meaner ones though gracious, it is a ſigne that it is not true love. Yea, it is a blameable errour in many, that though their love be indeed to the godly, yet it is with a kinde of confinement only to ſome as worthy of their communion and affection. It is not to be denied, but that a man may love ſome godly men more than other ſome. Chriſt himſelfe had his *beloved Diſciple*, and wee ſhall finde that thrice Chriſt ſhewed ſome ſpeciality of favour and affection to three of them above the reſt, *Luke* 8.51. *He ſuffered none to goe in, ſave Peter, Iames, and Iohn. Luk.* 9. 28. in his transfiguration he *tooke up with him onely Peter, Iames and Iohn.*

And

And in his agony when he sequestered himself from the rest of his Disciples, yet he takes these three along with him, *Mat.* 26.37. But yet such a confinement of our affection to some choise ones, as goes with a contempt or plaine neglect, and exclusion of others of meaner abilities and graces, is an unwarrantable thing, such as will not be allowed by this signe of love now instanced in.

4 Fourthly, true love loves and delights in the fellowship and society of the godly. *Love the brother-hood* sayes S. *Peter*. He doth not say, love the brethren, but love the brotherhood, that is, as some expound it, *the fellowship of the brethren*, and so our former translation reades it, *Love brotherly fellowship*. Brother-hood implyes sometimes fellowship, as *Zech.* 11.14. *I will breake the brotherhood betweene Iudah and Israel.* The naturall relation between them could not be broken, but their mutuall society and fellowship should be broken

ken, they ſhould be divided and diſperſed each from other. So then, they that love the godly, love their brotherhood, their company, their conference and communion with them. This evidenced the truth of *Davids* love, *Pſal.* 16. 3. *All my delight is in the Saints on earth*, my delight is in their company and conference. Many in the world magnifie the Saints in heaven; yea, ſome over-magnifie them, whileſt they would give divine worſhip to them; but in the meane time make little account of the Saints on earth, nay, hate them, impriſon, kill, and burne them, *Apoc.* 13. 7. but *David* delights in the *Saints on earth*. *Pſal.* 119. 63. *I am a companion of all them that feare thee, and of them that keepe thy precepts.* Try then, where lyes thy delight? What is the company and ſociety thou affecteſt? If it be the ſociety of the godly, thy love is to them. But this diſcovers the hypocriſie of many mens love. They doe love godly men

with all their hearts. But yet examine who be their companions, and marke who they be in whose society they delight, and are they such as are godly and religious? Take they not more delight in the fellowship of drunkards, vaine and wanthy persons? Is not godly company the most irkesome, wearisome thing in the world to them? What can cleere it more, that men love not the godly. It may be thou commendest them, and speakest all good of them; but if thou joyne not in society with them, thou doest but as those before spoken of, *Acts* 5.13. They gave the beleevers good words, but *they durst not joyne themselves unto them.* It may be thou speakest not against them, not because thou lovest them, but because thou lovest thy selfe, that they may not speake against thee. It may be thou speakest well of them, and all because with good words thou wouldest buy good words againe. This is love in *word*, in *tongue*, but not in *deed* and

and in *truth*. Look where thy delight and company is, there is thy love.

5 True love is hardly angred, eaſily pleaſed. *Hardly angred*, 1 *Cor*. 13. 4. *Charity ſuffers long*. Verſ. 5. *It is not eaſily provoked*. It will ſuffer long, and beare much, ere it will break. It may be provoked, but not *eaſily*. *Eaſily pleaſed*, 1 *Cor*. 13. 4. *Charity is kind*, *Iames* 3. 17. *The wiſdome that is from above, is gentle, eaſily to be intreated*. *God is love* (ſayes the Apoſtle, 1 *Iohn* 4. 8. *And God is ſlow to anger*, *Pſ*. 103. 8. *He ſuffers long*, *Exod*. 34. 6. He is not *eaſily provoked*. And he is *eaſily reconciled*. *Pſal*. 103. 9. *Neither will he keepe his anger for ever*. Nay, not eaſily to be intreated, but he intreates and beſeeches us, the offending parties, to bee reconciled, 2 *Cor*. 5. 20. Now what makes God ſo *ſlow* to anger, ſo *quick*, ſo *eaſie* to be appeaſed? Becauſe *God* is *love*. It is the nature of love ſo to be, and love is his nature. The Apoſtle preſſes Chriſtians to two ſpeciall things, *Col*. 3. 13. *Forbearing* one another, and *forgiving* one

another, if any man have a quarrell againſt any. I but theſe bee hard things to bee done, how ſhall a man come to be able to doe theſe things? Therefore the Apoſtle teaches us a way how to doe it in the very next verſe and words, *And above all things put on charity, which is the bond of perfectneſſe.* The way to do theſe things, is to get charity and love. Mark then the nature of love. It is not eaſily provoked, it is hardly angred, it is a *forbearing* grace. It is eaſie to be pleaſed. It is a *forgiving* grace. It is hardly angred, becauſe it *forbeares*. It is eaſily pleaſed, becauſe it *forgives*. Love is a *forbearer*, and a *forgiver*. Try thy ſelfe by this. If thou art exceedingloth to be provoked, ſuffereſt much, and ſuffereſt long, and art willing to beare, till the number and weight of the burthens grow ſo heavie and unſupportable, that thy back is ready to breake before thou complaine. If thou art willing to ſwallow injuries and wrongs one in the neck

neck of another, ſo long as they are ſwallowable, that they would not choake or poiſon thee if thou ſhouldeſt offer to ſwallow any more (for no charity bindes a man openly to wrong himſelfe) ſuch forbearance argues that thou haſt put on charity. If offences be given thee, and wrong, groſſe wrong done thee, yet if thou canſt readily, cheerefully, willingly, and cordially forgive, it is a good ſigne of true love, But how farre are many from the truth of this grace in their hearts, who are eaſily off the hookes, and preſently provoked, and all to peeces upon a ſmall offence given; nay, it may be upon no offence given at all, only upon an accidentall ſlip, or a faile in a formality and complement. No forbearance argues ſmall charity. As far are they from love that are of implacable, irreconcileable ſpirits; once loſt, and loſt for ever, whom no kindneſſes can overcome, whom no ſatisfactions can appeaſe, nor no wiſdome can ſet in joynt againe.

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Queſt. But what if a man have done me wrong, and diverſe wayes injured me by offenſive carriages; whether am I bound to forgive him or no, hee ſeeking no reconciliation with me. Am I bound to forgive, where forgiveneſſe is not ſought, and muſt I ſtay from the Sacrament becauſe I have not forgiven one that wrongs me, and ſeekes not peace.

Anſw. In forgiving of an offender there be three things:

1 The letting fall of al wrath, malice, and deſire of revenge.

2 The teſtification of forgiveneſſe. A ſolemne profeſſion of remiſſion.

3 The re-acceptance, and re-admiſſion of an offendour into former ſociety, communion, and familiar converſe.

For the firſt. A man is bound to forgive in that reſpect whether the party offending aske forgiveneſſe, or aske it not. A man muſt ſo forgive as that he muſt beare no malice, nor nouriſh

nouriſh any thoughts of revenge. For though mine adverſary ſinne in his obſtinacy, yet his ſin will not warrant me to ſin in malice, and thoughts of revenge. If mine enemy will not doe that which belongs to him, yet I may not doe that which belongs to God. Therefore for matter of revenge, and malice, we muſt alwayes forgive: and unleſſe a man doe ſo forgive as to let fall all malice and thoughts of revenge, he ſins in comming to the Sacrament.

For the ſecond. Our Saviour gives a rule, *Luke* 17. 4. *If he treſpaſſe againſt thee ſeven times in a day, and ſeven times in a day turne againe unto thee, ſaying, It repents me, or I repent, thou ſhalt forgive him.* He doth not ſay, If thy brother offend againſt thee ſeven times, thou ſhalt forgive him ſeven times: but if he ſay, *I repent.* Whether he ſay ſo, or not, I muſt forgive him in regard of malicious and vindictive thoughts. But I am not bound to teſtifie my forgiving him,

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and to say to him, *I forgive thee*, unlesse he say, *I repent*. To forgive is one thing, and to say I forgive and make a solemne profession of remission is another.

For the third. A man is not bound in that particular to forgive till just satisfaction be given. Satisfaction being duly given, I must forgive so far, but satisfaction obstinately denied, I may refuse society and fellowship with him. Religion bindes not to receive an enemy into bosome communion: now so long as he stands out in his enmity, he can be interpreted to be none other, so long as hee sayes not, It repents him: yea, and though a man doe not forgive in these two cases, yet may he with a good conscience come to the Sacrament. And therefore marke how our Saviour speakes, *Matth.* 5. 23, 24. *If there thou remembrest that thy brother hath ought against thee, go thy wayes and bee first reconciled, &c.* He doth not say, If there thou remembrest *that thou hast*

haſt ought againſt thy brother. Thereby ſhewing that the barre is againſt the party delinquent, and that a perſon receiving injury and wrong, ſo he come without malice, and forgive in the firſt reſpect, is not debarred *Gods* ordinance, though he remit not in both the laſt, juſt ſatisfaction not being tendred upon wrong done.

6 Sixthly, true love loves fervently: *fervent* love, and *unfained* love are joyned together, 1 *Pet.* 1. 22. True love will abound and increaſe more and more, 1 *Theſſ.* 4. 10. *Yee love all the brethren, but we beſeech you that ye increaſe more and more.* It ſets it ſelfe no ſtint nor bounds, it is ready and willing to give and take all occaſions, for increaſe and confirmation. As fire is not only ready to kindle, when blowne, but ready to catch of it ſelfe any combuſtible matter being miniſtred. True love hates all hypocriticall reſervations, and lets out it ſelfe to the giving and imbracing of all opportunities that may prove

prove incentives to it. Thereby try and examine the truth of thy love. A ſparke will kindle to a flame if it bee true. But this one thing diſcovers a great deale of hallow-hearted hypocriticall love in the world. There bee that for their turnes and ends can doe more, and diſpenſe further than they will for God and his Commandement: if God and his Commandement, and coales heaped upon their heads, call for the letting fall of their ſtomacks, they cannot ſtoope to it, nay, with ſcorne and pride of ſpirit, reject tenders and offers of love. But if ſome end of their own to be compaſſed, or turn of their own to be ſerved, then they can make a ſhift to make ſome ſhewes of love and deſire of friendſhip; but yet with reſolutions to keepe a faire diſtance, that there ſhall never bee an intire knitting, and mutuall cloſing of affections; and therefore ſet themſelves bounds, and a ſtint, beyond which they are reſolved never to paſſe. They will

will not be wanting in common courteſies, civill correſpondencies, but yet for intireneſſe, and intimate familiarity, will be ſure to block up the way thereto, by affected diſtances, and reſervations of themſelves. They will be pardoned for familiarity, that is more than needs. A carriage faire to the worlds eye, that the world ſhall not ſee but all is well, they will frame to, but further they reſolve never to goe. Surely they were as good ſay, they will play the hypocrites with men, and that their love ſhall be with diſſimulation. For love which ſets it ſelfe bounds and bars, beyond which it will not ſtep, that love ſteps not beyond hypocriſie. That love which will not kindle, which will neither bee blowne to a flame, nor take flame, it is love diſſembled. True fire, though it bee ever ſo little a ſpark, may be blowne and be brought to a flame; but all the blowing in the world will never make painted fire burne. Such perſons

ſons are but like *Salomons* ſilverd potſheard, *Prov.* 26. 23. *Burning lips and a wicked heart, are a potſheard covered with ſilver droſſe.* What ever faire ſilverly ſhewes they make, they are potſheards ſlubbered over with droſſe. Such love as is not fervent, is fained. So much for the examination of love.

Chap. 14. *The Examination of Obedience.*

THe laſt thing whoſe truth is to be examined, is *Obedience.* There is deceit in obedience, and much hypocriſie may be in it. *Saul* glories in his obedience, 1 *Sam.* 15. 13. *I have performed the commandement of the Lord. Behold, I have obeyed God.* Yea, after *Samuel* had pinched him with ſo cloſe an anſwer, he ſtill ſtands to it, Verſ. 20. *Yea, I have obeyed the voice of the Lord, and have gone the way which*

which the Lord ſent me. And yet *Samuel* charges him ſtill with rebellion and diſobedience, and leaves him not till he makes him confeſſe his ſinne. So ready are men to deceive themſelves in their obedience to God, as if their obedience were good and acceptable, when there is no ſuch matter. Men will not be borne downe but that they are obedient people to God, *I have performed the commandement of the Lord, Behold I have obeyed God,* ſayes *Saul*, and ſo ſay many as well as he, as farre from it as was he. But as *Samuel* there convinced *Saul*, 1 *Sam.* 15. 14. ſo may men be convinced of diſobedience. *What meanes then,* ſayes *Samuel, this bleating of the ſheepe in mine eares, and the lowing of the Oxen which I heare.* There was not an Oxe that lowed, not a Sheepe that bleated, but openly, and loudly, proclaimed *Saul* a diſobedient perſon. So men ſay they doe obey *God*, and they are wronged to be charged with diſobedience. But what then meanes

meanes the bleating and the lowing of their oathes? What meanes then the neglect of God, in the publike ordinances, in their private families? what meane their Lords-day profanations? what meane their whoredomes, drunkennesse, and other not bleating, not lowing, but crying, loud crying sins, in the eares of God and man?

It is needfull therefore that men examine their obedience, whether it be such as is required in him that will be an orderly Communicant. True obedience then may be knowne by these things:

1 *The Grounds*
2 *The End* } of it.
3 *The Properties*

The Grounds of obedience are 3.

1 First, the ground of true obedience is the *authority* and will of God. Gods will is, that such a thing bee done, and his power is soveraigne and absolute to command, so as whatsoever hee commands it must bee done

done, becauſe he commands. Therefore we ſhall finde, *Levit.* 19. that in that one Chapter this one reaſon, *I am the Lord*, is uſed thirteene ſeverall times. The meaning whereof is this; ſuch and ſuch commandements I enjoyne you, if you will know the ground why you ſhold obey thē, this is the ground, *I am the Lord*, a God of ſoveraigne power and authority, and my will it is that ſuch things be done. And therefore it is that Gods will is brought in Scripture, as the reaſon of the obedience that is required. 1 *Theſſ.* 4. 3. *For this is the will of God even your ſanctification.* So 1 *Theſ.* 5. 18. 1 *Pet.* 2. 15. The ground therefore of all obedience muſt be the will and Commandement; that if a man bee asked a reaſon of his obedience, why he doth this or that, he may be able to ſay, I ſee it is Gods will and commandement it ſhould be done, and becauſe it is his will, therefore I doe it. This was the ground of *Davids* obedience, *Pſal.* 119. 4, 5. *Thou haſt*

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haſt commanded us to keepe thy precepts diligently, Oh that my wayes were directed to keepe thy Statutes. His deſires were exceeding ſtrong to give God obedience in keeping his ſtatutes, and the ground of it was, *Thou haſt commanded.* That onely and properly is obedience, which is done *Intuitu voluntatis*, by looking at Gods will, by having a reſpect or an eye to Gods commandement, *Pſal.* 119.6. and doing it becauſe it is his will. Looke as it is in the caſe of faith, ſo is it in the caſe of obedience. Then a man beleeves, when the ground of his faith is onely the Word of God; he beleeves onely becauſe it is the Word and will of God he ſhould beleeve. If a man beleeve ſuch a truth becauſe he hath good arguments and reaſons for it, by which he is led to beleeve it, this is *ſcience*, but not *faith*. Thus is it in obedience, to doe things commanded upon other grounds then the commandement, is not obedience. Suppoſe a man doe the ſame thing

ſame thing that God commands, and yet know not that God commands it, this is no obedience: or if a man do know that it is commanded, but doth it not, becauſe it is commanded, neither is this obedience to God; for as *where there is no Law, there is no tranſgreſſion*, ſo where there is no knowledge of a Law, there is no obedience. In all true obedience there muſt be a knowledge of, and an eye to the will of God, *Rom.* 12. 2. *Proving what is the will of God*, that is, ſearching and trying, and ſo allowing the good and acceptable will of the Lord, *Epheſ.* 5. 17. *Vnderſtanding what the will of the Lord is.* Both which places imply thus much, that that onely is obedience indeed, which is done upon the knowledge and conſcience of being Gods will. To doe that which is Gods will, and not to doe it becauſe it is his will, is not obedience. By this may a man try his obedience. If thine heart can ſincerely witneſſe that the ground of thy obe-

dience and all thine actions therein, is Gods will, that thou seest it is his will to have it done, and because it is his will thou doest it, such obedience is upon the right ground. But by this may the unsoundnesse of many a mans obedience be discovered. Some men come duly to publike duties of Gods worship and service; but what is the ground? Is it the will of God, or the law of Man, or the talke of the World, that brings them thereunto. Many a man is diligent in his calling, followes it close, and it is a thing commanded of God so to do. But if a man doe it, not because God wils it, but because desire of gaine carries him on, or necessity of maintenance forces him thereto, this is no obedience to God, but obedience to his covetousnesse, or obedience to his necessities, which call upon him for diligence and painfulnesse.

2 Second ground of obedience, The grace of faith. True obedience must

muſt ſpring and flow from faith. S. *Paul* ſpeakes, *Rom.* 16.26. *Of the obedience of faith*, that is, that obedience which in beleeving we give to God. But yet in a larger ſenſe, all obedience may be called the obedience of faith, becauſe by it we give God that obedience we give him, *Heb.* 11.8. *By faith Abraham obeyed God.* Faith quickens and enables to obedience, ſo as without it wee can give God no obedience. Therefore *Rom.* 3.31. *Faith ſtabliſhes the Law*; becauſe it is faith that helpes a man to performe all the obedience he performes to it. Faith is the ground of obedience thus.

1 Firſt, a man muſt firſt beleeve what the will of God is, before hee will goe about to yeeld it any obedience.

2 Secondly, all obedience flowes from a mans laying hold on the covenant of grace. In that covenant God articles with us, and binds himſelfe to enable to obedience, *Ezek.* 36.27. Now this covenant muſt be

laid hold on for ability and ſtrength to obedience, before a man can obey God. It is true in obedience to every Commandement which is ſpoken of the fourth, *Iſay* 56.4. *That keepe my Sabbath, and take hold of my Covenant.* In the Covenant there is promiſed ſtrength unto obedience; and this covenant being taken hold on, ſtrength to obedience is given. Now that which layes hold upon the covenant is faith, which from the covenant fetches ability to obedience.

3 Thirdly, Christ is the principle of all ſpirituall life and activity, *Iohn* 15.5. *Phil* 4.13. Chriſt muſt firſt *dwell* in a man before hee hath *ſtrength in the inner man*, *Epheſ.* 3.16,17. Now all vertue to be fetcht from Chriſt, muſt be drawne out of him by faith. And he by *faith dwels in us*, *Epheſ.* 3.17. No obedience, till we have Chriſt effectually working in us, and quickning us by his ſpirit; and no Chriſt but by faith. By this then a man may try the truth of his obedience

obedience. If it be fruit comming from a root of faith, it is good fruit. *I beleeved, therefore I ſpake, Pſal.* 116. So if thou canſt ſay, I beleeve, therefore I pray, and doe God ſervice, *Iohn* 9.38. *He ſaid, Lord I beleeve, and he worſhipped him.* I beleeve, therefore I ſanctifie the Lords-day, I beleeve, and therefore I doe duties of obedience; then is thine obedience true fruit of Paradiſe, becauſe it growes upon the tree of life. But if thine obedience ariſe from a root only of morality, it is but hedge fruit.

3 Third ground of obedience, is the true love of God and Chriſt. Indeed obedience muſt not bee upon conſtraint; but in one ſenſe it is by conſtraint, yet by the *conſtraint of Love*, 2 *Cor.* 5.14. *For the love of Chriſt conſtrains us.* Love hath ſuch an active power that it conſtraines us to obedience, not only that love which Chriſt beares to us, but which wee beare to him. Obedience to God muſt be filiall obedience, 1 *Pet.* 1.14.

As obedient children. Now the obedience of a ſon to his Father flowes from love. The love of his Father ſets him on worke, to do what his father commands. The good ſon in the Vineyard, *Mat.* 21. When his Father bid him go work in his Vineyard, he at firſt ſaid, I will not, but afterwards he repented, and went and wrought in the Vineyard. Now what was it that made him obey his Father: his Father promiſed no wages if hee would go worke, nor threatned him any evill if hee did not worke, but there was only a bare command, *Mat.* 21.28. *Son go work to day in my Vineyard:* here are neither wages promiſed, nor anger threatned, and yet hee went. It was neither hope of wages, nor feare of puniſhment, that carried him; but meerely a ſonlike love, and the dutifull affection he owed to his Father, that wrought upon his heart, and conſtrained him to goe, though at firſt he refuſed it. And ſuch is true obedience unto God. Love unto *God*

is

is the weight that sets the wheeles on going, *Iohn* 14. *If ye love me, keepe my commandements.* 1 *Iohn* 5. 3. *This is the love of God, that we keepe his commandements.* Try we our obedience by this. What is it that moves to obedience? If thou canst plainely say, as the servant, *Exod.* 21. 5. *I love my Master, I will not goe out free*; so, I love my God, I will not sweare, &c. I love my God, therfore I will yeeld him all carefull obedience. If love be the weight and the oile that makes the wheeles run, thine obedience is such as it ought to bee. But this discovers a great deale of false obedience. Some men yeeld obedience for the love of themselves, the love of their credit. Such was the Pharisees obedience, in their almes, prayers, and fastings, onely to purchase credit with men. Such is a civill mans obedience, whose obedience is only to such commandements, and onely to such branches of those commandements, the breach whereof would

blemish his reputation, and blurre his credit in the world. Some yeeld obedience, and worke in the Vineyard for their penny, such as doe all they doe with a conceipt of binding God to them; and bringing him into their debt. Some againe yeeld some obedience neither for love, nor wages, but for meere feare; for feare either of the penall lawes of men which fence any commandement of God, or for feare of a greater measure of wrath in Hell. None of all these is filiall obedience rising from love: These are *obedient workemen, obedient slaves*, that dread the whip, but not *obedient children*. It is love to the Father, not wages from the Father, that is the ground of a childes obedience. The sonne of a poore man that hath not a penny to give, or leave him, yeelds his father obedience as cheerfully as the sonne of a rich man, that lookes for a great inheritance. If there were no heaven, Gods children would obey him, and though no hell, yet

yet would they doe their duty. So powerfully doth the love of their Father constraine them.

2 Secondly, the end of obedience that is obedience indeed, is the honour and glory of God, 1 *Cor.* 10. *Whatsoever ye doe, let all be done to the glory of God. Iohn* 15. 8. *Herein is my Father glorified, that yee beare much fruit.* The maine end that true obedience propounds, is the glory of him that commands. When Christs people give him obedience, it is the setting of the crowne upon his head, what makes him more a King than obedience, *Cant.* 3. 11. *Behold King Salomon with the Crowne wherewith his mother crowned him.* Now this is the main end of right obedience, that the Crown may be set on Christs head, that it may bring him in the honour of the King, the crowned King of the Church, *Phil.* 1. 11. *Filled with the fruits of righteousnes, which are unto the glory and praise of God.* Let every man examine his owne heart, what

what his end is in his obedience. If wee have any other maine end but Gods glory, it makes it obedience to our end, and not to God. How many yeeld that obedience they do, not to set the Crowne on Christs head, but to set the crown upon their owne heads. So doe hypocrites that seeke their owne praise, and credit, or profit; so doe all specially that doe any thing with a conceit of meriting at Gods hand. Such obedience as hath squint respects at base and by ends, is in Gods sight as base as the ends it lookes at.

3 Thirdly, the *properties of obedience*. And they are these:

1 First, true obedience to God must bee universall. And that in a three-fold respect.

1 In regard of the *subject* or *person* that yeelds obedience, he must do it with the strength of his whole man, and all the faculties thereof, *Psal.* 119. 4. *To keep precepts diligently. Psal.* 103. 1. *All that is within me.* And

thou ſhalt love the Lord thy God *with all thy heart, &c.*

2 In regard of the *object*, and of the commandements to be obeyed. They muſt be all obeyed, *Deut.6.25. Pſal.119.128.* The obedience to bee given to God, is a *filiall obedience*, *1 Pet.1.14.* Now filiall obedience muſt be univerſall, *Col.3.20. Children obey your parents in all things, for this is well pleaſing unto the Lord.* It is not well pleaſing to God, when children will obey their parents only in what they thinke good. That is to yeeld obedience upon courteſie, and not upon duty. See what a filiall obedience the ſons of *Ionadab* gave their father, *Ier.35.8,10. In all that he hath charged us. According to all our father commanded.* It was but an homely buſineſſe that *Kish* ſent *Saul* about all conſidered. *Kish*, a man of great ſubſtance, *A mighty man of power*, *1 Sam.9.1.* And *Saul* his ſon, a choſe young man, and a goodly, nor a goodlier man amongſt all the children

As obedient children. Now the obedience of a ſon to his Father flowes from love. The love of his Father ſets him on worke, to do what his father commands. The good ſon in the Vineyard, *Mat.* 21. When his Father bid him go work in his Vineyard, he at firſt ſaid, I will not, but afterwards he repented, and went and wrought in the Vineyard. Now what was it that made him obey his Father: his Father promiſed no wages if hee would go worke, nor threatned him any evill if hee did not worke, but there was only a bare command, *Mat.* 21. 28. *Son go work to day in my Vineyard:* here are neither wages promiſed, nor anger threatned, and yet hee went. It was neither hope of wages, nor feare of puniſhment, that carried him; but meerely a ſonlike love, and the dutifull affection he owed to his Father, that wrought upon his heart, and conſtrained him to goe, though at firſt he refuſed it. And ſuch is true obedience unto God. Love unto *God*

is

is the weight that ſets the wheeles on going, *Iohn* 14. *If ye love me, keepe my commandements.* 1 *Iohn* 5. 3. *This is the love of God, that we keepe his commandements.* Try we our obedience by this. What is it that moves to obedience? If thou canſt plainely ſay, as the ſervant, *Exod.* 21. 5. *I love my Maſter, I will not goe out free*; ſo, I love my God, I will not ſweare, &c. I love my God, therfore I will yeeld him all carefull obedience. If love be the weight and the oile that makes the wheeles run, thine obedience is ſuch as it ought to bee. But this diſcovers a great deale of falſe obedience. Some men yeeld obedience for the love of themſelves, the love of their credit. Such was the Phariſees obedience, in their almes, prayers, and faſtings, onely to purchaſe credit with men. Such is a civill mans obedience, whoſe obedience is only to ſuch commandements, and onely to ſuch branches of thoſe commandements, the breach whereof would

blemish his reputation, and blurre his credit in the world. Some yeeld obedience, and worke in the Vineyard for their penny, such as doe all they doe with a conceipt of binding God to them; and bringing him into their debt. Some againe yeeld some obedience neither for love, nor wages, but for meere feare; for feare either of the penall lawes of men which fence any commandement of God, or for feare of a greater measure of wrath in Hell. None of all these is filiall obedience rising from love: These are *obedient workemen*, *obedient slaves*, that dread the whip, but not *obedient children*. It is love to the Father, not wages from the Father, that is the ground of a childes obedience. The sonne of a poore man that hath not a penny to give, or leave him, yeelds his father obedience as cheerfully as the sonne of a rich man, that lookes for a great inheritance. If there were no heaven, Gods children would obey him, and though no hell, yet

yet would they doe their duty. So powerfully doth the love of their Father constraine them.

2 Secondly, the end of obedience that is obedience indeed, is the honour and glory of God, 1 *Cor.* 10. *Whatsoever ye doe, let all be done to the glory of God. Iohn* 15. 8. *Herein is my Father glorified, that yee beare much fruit.* The maine end that true obedience propounds, is the glory of him that commands. When Christs people give him obedience, it is the setting of the crowne upon his head, what makes him more a King than obedience, *Cant.* 3. 11. *Behold King Salomon with the Crowne wherewith his mother crowned him.* Now this is the main end of right obedience, that the Crown may be set on Christs head, that it may bring him in the honour of the King, the crowned King of the Church, *Phil.* 1. 11. *Filled with the fruits of righteousnes, which are unto the glory and praise of God.* Let every man examine his owne heart, what

what his end is in his obedience. If wee have any other maine end but Gods glory, it makes it obedience to our end, and not to God. How many yeeld that obedience they do, not to set the Crowne on Christs head, but to set the crown upon their owne heads. So doe hypocrites that seeke their owne praise, and credit, or profit; so doe all specially that doe any thing with a conceit of meriting at Gods hand. Such obedience as hath squint respects at base and by ends, is in Gods sight as base as the ends it lookes at.

3 Thirdly, the *properties of obedience.* And they are these:

1 First, true obedience to God must bee universall. And that in a three-fold respect.

1 In regard of the *subject* or *person* that yeelds obedience, he must do it with the strength of his whole man, and all the faculties thereof, *Psal.* 119.4. *To bee kept exceedingly. Psal.* 103.1. *All that is within me.* And thou

thou ſhalt love the Lord thy God *with all thy heart, &c.*

2 In regard of the *object*, and of the commandements to be obeyed. They muſt be all obeyed, *Deut.6.25. Pſal.119.128.* The obedience to bee given to God, is a *filiall obedience*, 1 *Pet.1.14.* Now filiall obedience muſt be univerſall, *Col.3.20. Children obey your parents in all things, for this is well pleaſing unto the Lord.* It is not well pleaſing to God, when children will obey their parents only in what they thinke good. That is to yeeld obedience upon courteſie, and not upon duty. See what a filiall obedience the ſons of *Ionadab* gave their father, *Ier.35.8,10. In all that he hath charged us. According to all our father commanded.* It was but an homely buſineſſe that *Kiſh* ſent *Saul* about all conſidered. *Kiſh*, a man of great ſubſtance, *A mighty man of power*, 1 *Sam.9.1.* And *Saul* his ſon, a choiſe young man, and a goodly, not a goodlier man amongſt all the children

children of *Israel*, and yet his father ſends him with one of his ſervants to ſeeke the Aſſes. And though it were but a meane ſervice, yet *Saul* yeelds him obedience. Our obedience to God muſt be a child-like obedience; a childe-like obedience is univerſall to all commandements without exceptions, diſpenſations, and reſervations. Here *Saul* failed, 1 *Sam.* 15.

3 In regard of *all time*. Obedience muſt not be for ſome times, nor for a time. Not for ſometimes, to bee ſometimes on, and ſometimes off, but it muſt be a conſtant, ſetled, even courſe of obedience, that God lookes for. Some men have their fits of goodneſſe, and have their good daies, as men in an ague, but are fickle and looſe hearted, hold not their hearts cloſe to God and good duties. Thus is that obedience which the Scripture calls *walking with God*. Some take a turne or two with him, go with him three or foure ſteps; but that is not walking with him. Walking with

with *God*, implies a ſetled even courſe of obedience to him. Neither muſt obedience be for a time, but it muſt be continuall to our lives end, *Luk.* 1. 75. *All the dayes of our lives.* 2 *King.* 17.37. *He ſhall obſerve to doe for evermore. Phil.* 2.8. *Chriſt became obedient unto death*: that is, as *Beza* expounds it, Vnto his dying day: not onely obedient in his death: but Chriſts obedience as it begun at his incarnation, ſo it continued to his dying day on the croſſe.

2 Secondly, true obedience is *prompt* and *preſent*; *ready* and *ſpeedy*, without ſhucking and hucking, without delayes and conſults, *Pſal.* 119. 60. *I made haſt, and delayed not. Mar.* 1.18. *And immediately they forſooke their nets, and followed him. Zech.* 5. 9. *They had the wind in their wings.* Wings, and wind in their wings, to note, as *Iunius* obſerves, their readineſſe in their obedience. *Thy will bee done in earth, as it is in heaven.* The Angels in heaven are exceeding ready

dy, and speedy in their obedience, and therefore mention also is made of their wings. It was *Lots* fault to linger, *Gen.* 19. 16. There be that say they will repent, and they will reforme their wayes. Obedience makes haste, delayes not. Where there be delayes, where there is lead in the heels, or the wings be pluckt, or clipt, where men put off obedience to the time to come, they may justly question the truth of their obedience.

3 Thirdly, true obedience is *free*, willing, unconstrained, *Psal.* 110. 3. *Thy people shall come willingly. Psal.* 40. 8. *Then I said, loe I come to doe thy will.* Obedience is not ἐκ λύπης, 2 *Cor.* 9. 7. nor ἐξ ἀνάγκης, *not grudgingly, or of necessity*, not sad, nor forced; but *Col.* 3. 23. ἐκ ψυχῆς, and *Rom.* 6. 17. ἐκ καρδίας, *from the soule and the heart. His commandements are not grievous*, 1 *Iohn* 5. 3. To wicked men, the word of the Lord is a burthen, *Ier.* 23. 33. *Cords and bonds*, *Psal.* 2. 3. *Yokes and bonds*, *Ier.* 5. 5. Now according to all these

theſe things frame Articles, and Interrogatories, and put thy conſcience to examination. This in briefe may ſuffice for the triall of the truth of grace.

Chap. 15. *The growth of grace, and our Wants, examined.*

THe ſecond thing to be examined followes, the *growth of our Graces*. It is a point that concernes a man at all times to looke to the *growth* of his Grace, as that which muſt evidence the *truth* of it: for where there is no growth of Grace, there is no truth of Grace. True Grace is growing grace. There is a *growing in knowledge*, 2 Per. 3.18. *A growing in wiſedome*, Luke 2. 40. *A growing in faith*, 2 *Theſſ.* 1.3. All true grace growes. There bee counterfeit and falſe graces; and this is a maine thing that differences true and counterfeit ones: True grace growes

growes, counterfeit grace growes not. There is a great deale of difference betweene a true Tree, and a pictured Tree, betweene a true child, and the ſtatue or Image of a childe. A true childe growes, but the Image growes not, it is no taller nor bigger at an hundred yeeres end, than it was the firſt day it was made. Where there is truth of grace, there is life of grace, and life will put forth it ſelfe and cauſe a growth, as we ſee in living Trees, and living men that are not yet come to the fulneſſe of their growth, they grow becauſe they live. And to ſhew that true grace growes, we ſhall finde in Scripture ſeverall ages of Chriſtianity and religion, which are the ſeverall degrees of ſpirituall growth, the ſeverall degrees of the growth of a Chriſtian: ye have,

1 *His conception*, and the forming of him in the wombe, *Gal.*4.19.

2 *His birth*, 1 *Peter* 1.23. 1 *Peter* 2.2.

3 *His*

3 *His childe-hood*, 1 *Cor.* 3. 1, 2. *Heb.* 5. 13. 1 *Iohn* 2. 13. *His infancy.*

4 *His well-growne age, or youth*, when he is past the spoone, 1 *Iohn* 2. 13. *Young men.*

5 *His full growne age, Ephes.* 4. 13. when he comes to mans estat, *Heb.* 5.

6 *His old age. Mnason*, an old Disciple, *Acts* 21. 16. when a man is growne a gray-headed experienced Christian, 1 *Iohn* 2. 13. when men be grown *Fathers*. Such as *Psa.* 92. 12, 13, 14. All to shew, that where there is grace in truth, there will be growth. And therefore it concernes us at all times to try the growth of our grace. But though at all times it concernes us to examine the growth of grace, yet in speciall manner doth it concerne us before we come to the Sacrament. As the Sacrament of Baptisme is the Sacrament of our new birth, so is the Sacrament of the Lords Supper, the Sacrament of our spirituall nutrition and growth. And therefore is this a reason why bap-

tisme is but once; but the Supper is often administred and received, because a man is born but once, but after he is borne, he stands in need to be fed often for his nourishment and growth. And spirituall growth is a maine end and fruit of this Ordinance. What makes the body grow more, than the use of food, in eating and drinking? In the Supper there is provision of spirituall food to make us grow. So that in this respect I may allude to that, *Zech. 9. 17. How great is his goodnes, & how great is his beauty? corn shal make the young Man grow, &c.* Gods *goodnesse* is great in the Sacrament; he gives bread and wine, and with them, to every faithfull receiver, the Body and Bloud of his Sonne; that by the bread of his flesh, and the wine of his bloud, hee may cause Christians to grow. So that it concernes us much to examine our growth, that we may know what good our former receiving hath done us. It is a great helpe to our profit in receiving the Sacra-

ment

ment, to examine our ſelves how we have profited formerly. Then may we know whether we have profited, when we know whether wee have growne. Such, and ſo much as is our growth, ſuch and ſo much is our profit. And when we finde that we have profited, then may we comfortably ſtill expect the like bleſſing upon our uſe of the Ordinance. A man muſt needs go with little cheerefulneſſe to the Lords Table, when he knowes not whether he ſhall get any good by going, or not. That man that knowes not whether ever hee have received any good or no, by his former receiving, can have little hope of receiving any good by his future receiving. But when a man ſees he is growne by the uſe of the Ordinance, then he muſt needs goe full of hope to the Ordinance. The way to know a mans growth, is examination, and that by the ſignes of growth. And they be theſe:

1 Firſt, *ſpirituall ſtrength.* The more

more growth, the more ſtrength in ſpirituall things. In nature, ſtrength followes growth. Trees in their firſt beginings are weake, will bend and bowe every way, but as they grow, they grow ſtronger, and grow to that ſtrength, that they are fit for Timber, and the ſtrongeſt ſervices. When a Man is new borne, and a Babe, how weake and feeble a creature is he? but as he growes up, ſo he is ſtronger and ſtronger, and is at laſt fit for man-like ſervices. So it is in ſpirituall growth. A man at firſt is weake, *Rom.* 14. 1. but growth brings ſtrength. The man that growes in grace growes ſo ſtrong, that he can wreſtle with a ſpirituall enemy. A babe or a childe cannot wreſtle with a Man, much leſſe with a ſtrong Man; but a growne Man, he can wreſtle with a ſtrong Man, and haply can make his part good with him, foile him, and lay him on his backe. So a growne Chriſtian *can wreſtle with Powers and Principalities,*

lities, Epheſ. 6. with luſts and corruptions, and can get maſtery and victory over them. Yea, a Chriſtian that is growne can *wreſtle* with GOD himſelfe, as *Iacob* did. Now when a man is ſo ſtrong, that he can wreſtle with ſtrong ones, it is a ſigne that he hath growth in grace. The man that growes in grace, growes ſo ſtrong, that he can beare burdens, the heavie burdens of afflictions, and of the croſſe. An heavie burden laid on a childes back, would breake his back, but a growne man hath the ſtrength to beare a great weight. *Sampſon* could carry the Gates of *Gaza* upon his ſhoulders when he was a growne man, that would have cruſht him to peeces when he was a childe. He that can beare Chriſts croſſe in any kind, hath a proportionable meaſure of growth. It is then with ſpirituall growth and ſtrength, as it was with Chriſts natural and ſpiritual ſtrength, *Luke* 2. 40. The childe grew and waxed ſtrong in ſpirit. So if we grow

we wax ſtrong in ſpirit, *Pro.* 24. 10. *If thou faint in the day of adverſity, thy ſtrength is but ſmall.* Small is their ſtrength that cannot beare a ſcorne, a laſh with the tongue, that ſhrink and ſink at a ſowre looke. *As the man is, ſo is his ſtrength*, ſay they to *Gideon*. And as a mans ſtrength is, ſo is a man; if but ſmall ſtrength, ſmall growth, little ſtrength, as little growth.

2 Secondly, a mans growth may be judged by his *ſtomack*, by his appetite to his ſpirituall food. So we ſee it is in nature. Young men have farre better ſtomacks to their meat than old men have, and the reaſon is, becauſe they are growing: for where there is growth, there is a more ſpeedy expence of the nouriſhment that is concocted; and therefore hunger in young bodies, is counted a ſigne of growth. Men that have done growing are hungry alſo; but nothing ſo ſoon hungry, nor ſo ſharp as yonger ſtomacks; becauſe where nature is growing

growing, it cals faſter and ſooner for a ſupply than where it hath done. So it is here. The man that growes in grace, hath an hungry ſoule, a ſharpe appetite; he is never well but when he is feeding, he takes all occaſions to be eating: though he have had a good meale, and have beene well ſatisfied, yet hee is quickly hungry againe. Though he have bin well fed on the Sunday, yet he can have a ſtomack to a Sermon againe, before the week goe about. Though hee have had ſweet ſatisfaction and refreſhment at the Sacrament, yet he hath a good ſtomack to the Sacrament againe, before the moneth come about againe. Growers are hungry, and great feeders. If it be thus with us, we have an happy evidence of our growth. But this ſhewes how few grow, becauſe ſo little hunger after their ſpirituall food in the Word and Sacrament. You have many can goe faſting a long while together; one meale in halfe a yeare, nay, in an

whole yeere can ſerve their turne, and it is enough, richly enough in conſcience; what needs ſuch adoe? It is eaſie to judge ſuch a mans growth, what it is. Their birth is rather to be queſtioned than their growth.

3 Thirdly, growth in grace is *viſible* and *ſenſible* to others. Where grace growes, it ſo growes that others may diſcerne it and ſee it. It is true here, as *Mark* 4.26,27. *The ſeed ſhould ſpring and grow up, hee knowes not how.* We cannot ſee corn grow, but we can diſcern when it is grown. For when it is come from ſprouting to the blade, from the blade to the full corne in the eare, by theſe ſeverall degrees it is diſcerned that it is growne, though wee could not ſee how it grew. So though we cannot diſcerne the growing of grace, yet we may diſcern when it is grown. So *Luke* 2.52. It is ſaid that our Saviour *increaſed in wiſedome before men*, for it is referred to both things there ſpecified, 1 *Tim.* 4.15. *That thy profiting*

may

may appeare to all. If corne be ſowne and ſpeere in the ground; yet if it come not up and appeare above ground, wee doe not reckon that it growes. There is no man that growes in grace, but his grace will be ſenſible in one kinde or other. A Tree that is ſtinted and growes not, and a Tree that growes and thrives, may bee diſcerned each from other by their very bark and rind, a man may diſtinguiſh them by their lookes. By a mans looks and complexion it may be diſcern'd that a man is growing. A mans growth is diſcerned by his viſage & by his voice. A man that hath had a ſickneſſe, that hath kept under his growth, ſo long was ill coloured ill complexioned, but if once his diſeaſe bee cured, and a mans growth mends, there followes an alteration of his complexion. So is ſpirituall growth diſcerned; when a man growes in grace, there will bee an alteration of the viſage, an amendment of the complexion. The viſage of

of a man that growes, continues not the ſame it did before, *Eccl.* 8. 1. *A mans wiſdome makes his face to ſhine, and the boldneſſe of his face ſhall bee changed.* As when we have not ſeene ſome perſons a long time, they grow out of our knowledge, there is ſuch an alteration in their viſage we ſcarce know them, they are ſo altered by their growth, that they looke nothing like the men they were wont to doe: ſo in this caſe, a mans viſage and outward carriage, ſtrangely alters where the ſoul growes in grace: the outward behaviour of a mans life ſo changes, that a man knowes him not by his former lookes. It may be a mans behaviour was covetous, earthly, carnall, but if a man once grow in grace, he is growne cleane to another kind of behaviour. That look as it is ſaid of Chriſt, *Luke* 9. 53. They ſaw what he was by *his face*; ſo may a growing Chriſtian be diſcerned by his face: the life of ſuch a man hath another kinde of face, and of lookes

lookes with it, ſo as his old acquaintance wonder at it, 1 *Pet.* 4. 4. Thus alſo is growth in grace ſenſible by the *alteration of the voice.* When one growes towards mans eſtate, his voice alters and changes, he ſpeakes no longer like a childe, but he begins to have a big and a man-like voice, 1 *Cor.* 13. 11. *When I was a childe, I ſpake as a childe, but when I became as a man, I ſpake as a man*; which is true, not onely of the ſubject, but of the ſound of a mans ſpeech. So the growth of a Chriſtian in grace, is ſenſible by the alteration and change of his voice. Even in this ſenſe it is true, though ſpoken in another, that they that beleeve ſhall *ſpeake with new tongues*, *Marke* 16. 17. The vaine, frothy, earthly tongue is gone: hee ſpeakes not vainly, fooliſhly, ſo children doe; but he ſpeakes profitably, to edification, *Iohn* 3. 31. *He that is of the earth, is of the earth, and he ſpeakes of the earth.* 1 *Iohn* 4. 5. *They are of the world, therefore ſpeak they of the world.*

Here

Here is an old tongue. But *Psal.* 37. 30. *The mouth of the righteous speakes wisdome, and his tongue talkes of judgement. Prov.* 31. 26. *She openeth her mouth with wisdome, and in her tongue is the law of grace. Col.* 4. 6. *Let your speech be alwayes with grace. Ephes.* 4. 29. *That it may minister grace to the hearers.* Here is a new tongue: here is a change of the voice, and a signe of growth. Looke then upon thine owne complexion, thou shalt see by it, whether thou hast grown in grace by thy former receiving the Sacrament, *Dan.* 1. 12, 13, 15. *Give thy servants pulse to eat, and water to drinke. Then let our countenances be lookt upon, --- And their countenances appeared fairer and fatter in flesh than all the children, &c.* By the looking upon *Daniels* countenance and the rest, it appeared that they thrived and prospered with their pulse and water. So much more by mens countenances, carriages, and behaviours, if they be looked upon, whether they thrive, and

and grow with their Sacramentall food formerly received. But mens old vilages, and ill-favoured complexions, are ill ſignes how little growth there is. With too many it is as with *Pharaohs* ſeven ill-favoured Kine, they ate up the well-favoured, and the fat, but were ſtill as ill-favoured as before. Many come to the Sacrament after Sacrament, and eat and drinke at the Lords Table, but what alteration in their lives? Are not their lives as ill-favoured ſtill as before. Liſten to their voices, and as little change ſhall you finde there, as in their lives. Thus may we examine the growth of grace in generall. But beſides this, there muſt be a ſpeciall examination of the growth of the grace of faith: and that may briefly be thus diſcerned. A growne faith is a great faith, *O Woman, great is thy faith, Mat.* 15. Great faith is ſeene:

1 Firſt, not only in obedience, but in *great* obedience. Great *faith* does great *workes* of obedience. It was a great

great worke of *Abraham*, to sacrifice his son. No wonder he did it, who was a man of so great faith as he hath the honour to bee the father of the faithfull, *Iam.* 2.5. *Rich in faith.* 1 *Tim.* 6.18. *Rich in good workes.* It is a signe that a man is *Rich in faith*, when *rich in good workes.* A poverty or beggery in good workes cannot stand with a riches in faith.

2 Secondly, in great victories and conquests over great lusts, where corruptions and lusts are strong, and get head, faith is little, *Mat.* 6.30,31. *Mat.* 16.8. *O ye of little faith.* But where faith growes great, it fetches downe the greatest lust, the most radicated corruptions. As faith of miracles, a graine of it *removes Mountaines*, *Mat.* 17.19,20. *Plucks up trees by the roots*, *Luke* 17.6. So much more doth justifying faith, when growne and great. Many talke of a great faith, yet cannot remove *Molehils*, nor pluck up small *twigs*. Many will sweare by their faith, how swearing

ring and beleeving will ſtand together, I leave it to them to ſcanne. I but this is (they will ſay) a ſmall matter, a matter of nothing to ſweare by a mans faith. The ſmaller a matter it is, the greater evidence that ſuch have not a great faith; becauſe that would get great victories over great evils, therefore much more over ſmall ones. It is no great faith that cannot remove ſo ſmall a Mole-hill, that cannot pluck up ſo ſmall a twig.

3 Thirdly, In this, that it can and will beleeve on God, as a man may ſay with reverence, whether God will or no. It will beleeve in an angry God, in a killing God, *Though he ſlay me, yet will I truſt in him.* It will beleeve in a forſaking God, *My God, my God, why haſt thou forſaken me?* Why haſt thou forſaken me, and yet *my God.* It will not bee beaten off, not damped, nor diſcouraged with ſilence, nor with ſad anſwers, *Matth.* 15.28. *O woman, great is thy faith.* A ſigne it was *great*, or elſe ſuch *great* diſcouragements

of a man that growes, continues not the same it did before, *Eccl.* 8. 1. *A mans wisdome makes his face to shine, and the boldnesse of his face shall be changed.* As when we have not seene some persons a long time, they grow out of our knowledge, there is such an alteration in their visage we scarce know them, they are so altered by their growth, that they looke nothing like the men they were wont to doe: so in this case, a mans visage and outward carriage, strangely alters where the soul growes in grace: the outward behaviour of a mans life so changes, that a man knowes him not by his former lookes. It may be a mans behaviour was covetous, earthly, carnall, but if a man once grow in grace, he is growne cleane to another kind of behaviour. That look as it is said of Christ, *Luke* 9. 53. They saw what he was by *his face*; so may a growing Christian be discerned by his face: the life of such a man hath another kinde of face, and of lookes

lookes with it, ſo as his old acquaintance wonder at it, 1 *Pet.* 4.4. Thus alſo is growth in grace ſenſible by the *alteration of the voice*. When one growes towards mans eſtate, his voice alters and changes, he ſpeakes no longer like a childe, but he begins to have a big and a man-like voice, 1 *Cor.* 13.11. *When I was a childe, I ſpake as a childe, but when I became as a man, I ſpake as a man*; which is true, not onely of the ſubject, but of the ſound of a mans ſpeech. So the growth of a Chriſtian in grace, is ſenſible by the alteration and change of his voice. Even in this ſenſe it is true, though ſpoken in another, that they that beleeve ſhall *ſpeake with new tongues*, *Marke* 16.17. The vaine, frothy, earthly tongue is gone: hee ſpeakes not vainly, fooliſhly, ſo children doe; but he ſpeakes profitably, to edification, *Iohn* 3.31. *He that is of the earth, is of the earth, and he ſpeakes of the earth.* 1 *Iohn* 4.5. *They are of the world, therefore ſpeak they of the world.*

Here

Here is an old tongue. But *Psal.* 37. 30. *The mouth of the righteous speakes wisdome, and his tongue talkes of judgement. Prov.* 31. 26. *She openeth her mouth with wisdome, and in her tongue is the law of grace. Col.* 4. 6. *Let your speech be alwayes with grace. Ephes.* 4. 29. *That it may minister grace to the hearers.* Here is a new tongue: here is a change of the voice, and a signe of growth. Looke then upon thine owne complexion, thou shalt see by it, whether thou hast grown in grace by thy former receiving the Sacrament, *Dan.* 1. 12, 13, 15. *Give thy servants pulse to eat, and water to drinke. Then let our countenances be looke upon, --- And their countenances appeared fairer and fatter in flesh than all the children, &c.* By the looking upon *Daniels* countenance and the rest, it appeared that they thrived and prospered with their pulse and water. So much more by mens countenances, carriages, and behaviours, if they be looked upon, whether they thrive, and

and grow with their Sacramentall food formerly received. But mens old visages, and ill-favoured complexions, are ill signes how little growth there is. With too many it is as with *Pharaohs* seven ill-favoured Kine, they ate up the well-favoured, and the fat, but were still as ill-favoured as before. Many come to the Sacrament after Sacrament, and eat and drinke at the Lords Table, but what alteration in their lives? Are not their lives as ill-favoured still as before. Listen to their voices, and as little change shall you finde there, as in their lives. Thus may we examine the growth of grace in generall. But besides this, there must be a speciall examination of the growth of the grace of faith: and that may briefly be thus discerned. A growne faith is a great faith, *O Woman, great is thy faith, Mat.* 15. Great faith is seene:

1 First, not only in obedience, but in *great* obedience. Great *faith* does great *workes* of obedience. It was a great

great worke of *Abraham*, to sacrifice his son. No wonder he did it, who was a man of so great faith as he hath the honour to bee the father of the faithfull, *Iam.* 2.5. *Rich in faith.* 1 *Tim.* 6.18. *Rich in good workes.* It is a signe that a man is *Rich in faith*, when *rich in good workes*. A poverty or beggery in good workes cannot stand with a riches in faith.

2 Secondly, in great victories and conquests over great lusts, where corruptions and lusts are strong, and get head, faith is little, *Mat.* 6.30,31. *Mat.* 16.8. *O ye of little faith.* But where faith growes great, it fetches downe the greatest lust, the most radicated corruptions. As faith of miracles, a graine of it *removes Mountaines*, *Mat.* 17.19,20. *Plucks up trees by the roots*, *Luke* 17.6. So much more doth justifying faith, when growne and great. Many talke of a great faith, yet cannot remove *Molehils*, nor pluck up small *twigs*. Many will sweare by their faith how swearing

ring and beleeving will ſtand together, I leave it to them to ſcanne. I but this is (they will ſay) a ſmall matter, a matter of nothing to ſweare by a mans faith. The ſmaller a matter it is, the greater evidence that ſuch have not a great faith; becauſe that would get great victories over great evils, therefore much more over ſmall ones. It is no great faith that cannot remove ſo ſmall a Mole-hill, that cannot pluck up ſo ſmall a twig.

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discouragements had overcome it.

4 Fourthly, great confidence and strength of heart in the midst of dangers and feares, *Psal.* 112.7. *Hee shall not be afraid of evill tydings*, why so? *His heart is fixed trusting in the Lord.* A fixed heart in such a case a signe of great faith. Much feare is an argument of little faith, *Mat.*8.26. *Why are ye so fearefull, O ye of little faith?* Had they not reason to be fearefull? It was a great danger they were in, Vers.24,25. True, but yet if they had had *great faith*, they would have had *great courage* and confidence in that *great danger*. For faith foresees dangers, hath a quick eye to discerne a storme before it comes, and so gives a man the liberty of himselfe to provide against the worst, and so that errour is taken off which suddennesse brings with it. And besides, when a danger is come, faith doth as the bloud of the body doth in time of feare, it gets to the heart, and succours and strengthens it, *Iohn* 14.1. *Let not*

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your heart bee troubled, yee beleeve in God, beleeve also in me. Great faith is full of great quiet, great comfort, great courage, and confidence in the middest of great feares and dangers. Thus in briefe may a man know the growth of faith. But if a man cannot finde his faith so growne, yet is it no barre to his accesse to the Ordinance. If a man find his faith weak, yet may he come, yet must he come that hee may helpe it hereby in its growth. But the more our faith is growne, the more comfort shall we have in comming, and the more benefit shall wee carry away with us from the Sacrament.

Optima dispositio ad Sacramentum Eucharistiæ est, non nisi ea qua pessime es dispositus, & e contra tunc pessime es dispositus, quando aptissime. Quod sic intelligitur, quod quando sentis te miserrimum & egenum gratia, jam eo ipso capax es gratiæ, & idoneus maxime. Luther.

3 *The third thing*, wherein our examination must be, *is our wants*. A speciall end of our comming to the Sacrament, is to have our spirituall wants supplied. If we will have our wants supplied, we must come purposely with that intention. We cannot do that unlesse we know distinctly and directly what our wants are.

We cannot know what our wants of grace are, unleſſe we looke into our ſoules by *examination*. Wee ſhould doe in this caſe, as we ſee ſuch doe as go or ſend to market: at the market there is a ſupply to be had of all the wants of the family; if there want bread, if there want food, if any other houſhold neceſſaries be wanting, they are to be had at the market; therefore when any is to be ſent or to goe to the market, there is an inquiry what is wanting in the houſe. Is there bread or bread-corne enough in the houſe? Is there not ſuch and ſuch a neceſſary wanting? do you not need ſuch a proviſion into the houſe? So when we are to go to the Lords Table ſhould we doe with our ſelves. The wants of the ſoule are not a few. There is nothing that the ſoule can want or wiſh, but it may bee had aboundantly in Chriſt, and in him in his Ordinance. Now therefore ſhould the ſoule before the Sacrament bee inquiſitive into its owne wants.

wants. Say to thy ſoule, I am now going to the Sacrament, there is abundance of ſpirituall commodity to bee had, now then what is it that thou wanteſt? Doeſt thou not want aſſurance of thy pardon? Doeſt thou not want ſtrength of faith? Doeſt thou not want power againſt ſuch a ſpeciall luſt that hath haunted thee, and peſter'd thee a great while? Doeſt thou not want ſome healing vertue to ſtaunch ſome bloudy iſſue? Doeſt thou not need ſome quickning in thy ſpirit? Thus labour to ſearch and find out what be the wants of thy ſoule, and what be thy particular neceſſities.

In the Sacrament of the Lords Supper wee goe to CHRIST IESVS to have him helpe us in our wants and neceſſities. Now CHRIST IESVS will firſt have us know our wants, and be particularly ſenſible of them, before he will ſupply them. Hee councels the *Church* of *Laodicea*, *to buy of him*

gold, raiment, eye salve, Apocal. 3. 18. But first hee convinces her of her wants, of her poverty, nakednesse, and blindnesse, that shee comming to him in a particular sense of those wants, and making that her errand to him, shee may have them supplied. It was, one would thinke, a strange question, that our Saviour put to that man, *Iohn* 5.6. *Wilt thou bee made whole?* was there any question to be made of it, whether that a man that had beene sicke eight and thirty yeeres would be willing to be made whole? It is sure he desired nothing more: why then doth Christ aske him that question? purposely to affect him with the sense of his want, to make him the more sensible of his necessity. So will Christ have men affected with the sense of their wants, that would have a supply of their wants from him. It will not serve a mans turne in the generall, to know he wants benefit from Christ, but he will have

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a man in particular be ſenſible of that ſpeciall want wherein he would have his helpe. That is a remarkable place to this purpoſe, *Luke* 18.35,36. The blinde man hearing that Chriſt paſt by, he cries out, Have mercy on me, O Lord, thou Son of *David*, and hee cries ſo againe, Verſ. 39. At laſt Chriſt cals him to him, Verſ. 40,41. and ſaid, *What wilt thou that I ſhall do unto thee?* Did not Chriſt ſee he was blinde, and did not hee know what mercy it was he beg'd? Yes queſtionleſſe. But yet he would firſt have him particularize his wants, and in what particular it was he would have him ſhew him mercy, before hee would doe it. Have mercy on mee, was a general ſuit; many wayes might mercy be ſhewed: therefore Chriſt preſſes him to inſtance in his particular want, *What wilt thou that I ſhall do unto thee?* what is the particular mercy thou ſtandeſt in need of, that thou wouldeſt have me help thee withall? and then followes his anſwer, *Lord*

that I may receive my ſight; Lord, I am blinde in this particular, I have need of thee to open mine eyes. And then Chriſt ſaith, *Receive thy ſight. And he received his ſight.* They then that come to Chriſt to receive any thing from him with a ſenſe of the want of that they would receive, they are they that are like to ſpeed in their receiving, what they deſire to have from Chriſt. I doubt whether hee ſhould have had that mercy, if he had only ſtill beg'd for mercy in generall; but when once he comes with a particular ſenſe of his want, then hee findes Chriſt ready to helpe him. It muſt be thus with us when we come to the Sacrament, if ever we will have good by it. Many they come that they may receive good by it, but doe not pitch upon ſuch particular good as they need, and all becauſe they know not what particular good from Chriſt they want: and that is not knowne for want of examination. There is nothing more

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prejudiciall to mens benefit by the Sacrament than this one thing, that men before they come doe not finde out their wants, and so in the sense of them seek to Christ in his Ordinance. They comming without the sense of any particular want, they come without the desire of any particular grace or benefit from Christ. And comming without desire, goe as they come. As our Saviour speakes to his Disciples, *Luke* 22.35. *When I sent you without purse, &c. lacked ye any thing? And they said, nothing.* So if a man should aske many, When ye went to the Sacrament, *lacked ye any thing?* did you want any thing in your own particular feeling? they may answer, *nothing*. And what received they then? just as much as they lacked, just nothing. Therefore it should be a mans wisdome, so to examine his owne wants, that if *Christ* should say to him when he is come to the Sacrament, what is it that thou wouldest I should doe for thee? thou mightest be able

out of a privity to thine own wants, upon examination to answer, Lord that my pardon might bee sealed, Lord, that I may receive the vertue of thy death, that such a rebellious lust might be mortified, Lord, that I may receive thy Spirit, that mine uncleane heart might be sanctified, that I might bee enabled with more strength to performe such a duty, &c. And Lord, upon this very errand, and for this end doe I come now to thee in thine Ordinance, to have help in this or that particular from thee. If once we could come thus with the sight of our wants to receive, then would Christ answer, and say, Receive the mercies thou feelest the want of, receive my Spirit, receive power against thy lusts, receive strength to obedience. They that come for they know not what, goe even away with they know not what.

Chap.

Chap. 16. *Habituall graces to be quickned and renewed, before the receiving of the Sacrament.*

THus have wee ſeene the ſecond thing, in which *actuall preparation ſtands*, namely, examination. The *third thing* followes, and that is the *quickning* and *renewing* of our *habituall graces*. That which S. *Paul* wiſhes *Timothy* to doe, and which is needfull for Chriſtians to do at all times, is of ſpeciall uſe, and needfull to be done before the Sacrament, namely that 2 *Tim.* 1. 6. *I put thee in remembrance, that thou ſtirre up the gift, or grace of God that is in thee*, that thou blow up, and cauſe to kindle, the grace of God. Fire that lyes raked up in the aſhes, here and there a coale, wil not on a ſudden kindle and burne out into a flame, but if a man before-hand gather

gather the coales together, and lay on ſome ſmall ſticks, and blow thoſe coales, and kindle thoſe ſticks, then when a man will, hee adding more fuell, he may have it burne and flame out as he pleaſe. At the Sacrament a man would be willing to have all his graces up in a burning flame; now that will not be done on a ſudden, but if before the Sacrament we lay theſe coales together, and bee blowing them, and kindling them with ſome fuell in private, then when we come at the Sacrament, they will the eaſier and ſooner flame out. Now the graces ſpecially to be quickned, and renewed, are *faith* and *repentance.*

1 Firſt, it is not enough for a man that he have faith, but if a man will come in due order, he muſt before his comming, quicken, awaken, and ſtir up, and renew his faith. Though a man have faith, yet if he come with his faith halfe aſleepe, he comes not in *due order.* A man that is ſleepy and drowſie, is a true man, but yet he

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is an unfit man to be implyed in a buſineſſe of weight, wherein he had need to have his wits about him, in a buſineſſe that will require the activity of all his parts and faculties. A faith that is drowſie, and halfe aſleepe, is haply a *true faith*, but yet is not a *fit faith* to come to the Sacrament, it being a buſineſſe that requires all the livelineſſe and activity that poſſibly faith can have. A man that would have a good ſtomack to his meat, and have his meat doe him good, will a little before his meat uſe ſome exerciſe which may awaken his ſpirits, and ſtirre up his naturall heate: he hath life in his body before, and heat in his body before, but yet if a little ſtirring and exerciſe be uſed before meat, it raiſes a mans ſpirits, prepares for, and helpes digeſtion, and a mans meat does him a great deale the more good. So in this caſe ſome exerciſing of faith, and ſetting it on worke before the Sacrament, would bring warmth and heate into it,

it, and would ſweetely prepare it to worke the more kindely at the Sacra. ment, and ſo would the Sacrament doe a mans ſoule much the more good. The Phyſicians ſay, that a breakfaſt moderately and Seaſonably taken, gets a man the better ſtomacke to his dinner, becauſe thereby a mans naturall heat is awakened, and the ſpirits raiſed, and ſo the better way prepared for concoction. Doe ſo here, take a breakfaſt before this feaſt, ſet Faith a feeding on ſome promiſe or other, and ſo whet and provoke the appetite of thy faith. A man that is to run a Race, will not put off all to the very point of running, then would he be ſo purſie and breathleſſe that hee would run to little purpoſe, but becauſe he would be ſure to have his wind and legs at command in his Race, he will for many dayes together bee exerciſing himſelfe before the day of his Race, he will run ſo much one day, ſo long another, and ſo will be every day breathing himſelfe

ſelfe, that when he comes to run, he may have wind at will, and neither legs nor lungs may faile him. So, before the Sacrament, it is good to be exerciſing our faith, that it may be in breath, and fit to performe its office when at the Sacrament. A faith unexerciſed before, will prove purſey and ſhort winded, when it ſhould do the main buſines at the *Sacrament.*

Queſt. But how ſhould a man thus exerciſe and quicken his faith, before he comes to the Sacrament.

Anſ. Take ſome of the *promiſes* and ſet thy faith on worke upon them. Thou commeſt to the Sacrament to eat Chriſt. Before thou commeſt to eat him at his Table, firſt labour to taſte him in chewing ſome promiſe; and that taſte gotten of him in the chewing of a promiſe, would ſweetly prepare faith to the eating of him in the Supper: we ſhall conceive it the better by ſome inſtance. *God* commands us to come to Chriſt, *Come, for all things are ready.* We have not only a commande- *Luke 14. 17.*

mandement which yet might have ſufficed, but wee have a promiſe, *Ioh.6.37.Him that comes to me I will in no wiſe caſt out*, that is, I will with all hearty welcome, imbrace, and receive him that comes unto me, that beleeves in me. Why then I ſee, that come and *welcome*. He that *bids* me, if *I come* at his bidding, he will *bid* me *welcome*. Doth my ſoule doubt of it? Why then doe but conſider what Chriſt is now, by what he was when on earth. I finde in the Goſpell that the pooreſt and meaneſt that were might come unto him. I ſee *Matth.* 21.14. That *the lame* and *the blinde* came unto him; they came, and they *were welcome, They came unto him, and he healed them*. I ſee then if *I come* to him, I ſhall finde him an *healing Chriſt*. And how much doth my ſoule need healing? I ſee, *Mat.*8.2,3. that a Leper comes, a foule uncleane Leper, and yet he is not loathed for his leaproſie, neither doth Chriſt check him, and bid him keepe off, but he

he was welcome to, and had his leproſie cleanſed. I never find Chriſt diſpleaſed with any for comming to him, never finde him complaining of any for comming. I ſee none refuſed or forbidden comming unto him. I heare him complaining, that men did not, would not come unto him, *Iohn* 5.40. *And ye will not come unto mee.* I finde him diſpleaſed with his Diſciples, for *forbidding* little ones to come unto him, *Mark* 10.13,14. and V.16. *Suffer little children to come, yea and he imbraces and bleſſes them.* Then I ſee Chriſt barres none from comming. My conſcience diſcourages me, and tels me, If I were ſo holy as ſuch a man, &c. then I might come. But what wilt thou that haſt beene ſuch a ſinner doe going? Well, but I ſee the lame, the blinde, yea, the Lepers were admitted with welcome. What then though I bee a Leper; yet ſince he *bids mee come*, and *promiſes to bid me welcome*, I will go to him, Lord Chriſt I will come

to

to thee. What ever I have beene, I have beene but a *prodigall*, and I ſee *prodigals* ſhall be *welcome* if they *come*. The Prodigall leaves his Fathers houſe, runs riot, waſtes all, and being pincht with hunger, bethinkes himſelfe of his Fathers houſe, *I will*, ſayes he, *goe unto my Father, &c.* Go to his Father: alas, what ſhould ſuch an one that hath run his race do going to his Father? with what heart or hope, with what face and forehead, could he come into his Fathers ſight? but yet he *aroſe and came to his Father, Luke* 15.20. And what followed, *But when hee was yet a great way off, his Father ſaw him, and had compaſſion, and ran and fell on his neck, and kiſſed him.* Behold, O my ſoule, the unconceiveable readineſſe and uncredible forwardneſſe of the Lord to welcome and receive a comming, a beleeving ſinner.

1 Firſt, I ſee that his Father *ſees him firſt*, yea, before he *ſees his Father*. No ſooner doth a man thinke upon

upon looking towards God, but God lookes towards him. How great is the Fathers desire towards his son! It is said, that after *Absolons* three yeeres exile, that *Ioab perceived that the Kings heart was towards Absalom*, 2 *Kings* 14.1. Thus seemes this Fathers heart to be towards his sonne, yea, that his desire such, as if he sate in some higher place, watching to see when he should come, that he might no sooner bee within ken, but hee might spie him, according to that, *Isa.* 30.18. *The Lord will wait, that he may be gracious unto you.* I see then the Lord stands *waiting* and *watching*, that we can no sooner be upon our way to come, but he sees and spies us to bid us welcome.

2 Secondly, I see that he saw him whilest he was yet a *great way off*. He was but yet in the beginning of his way in comming. His Father might have let him alone till he had beene come quite home to his house, and it had beene singular mercy to have

welcomed him then. But it is done whileſt he is *yet a great way off*. Is the Lord thus ready to welcome mee, when yet a *great way off*, what will he be if I be *come neere* to him. Certainly, the Lord that will *draw nigh* to ſuch, as yet, a *great way off*, will much more *draw nigh* to thoſe that *draw nigh to him*.

3 Thirdly, I ſee his Father *had compaſſion* on him, I ſee his bowels yerne, worke, and ſtir within him at the ſight of his ſonne, at the ſight *of him afarre off*. Gods bowels yerne within him, towards a beleeving repenting ſinner. It is ſaid of that Harlot, 1 *Kings* 3. 26. *That her bowels yearned*, or *were hot upon her ſon*. So when the Lord ſees a ſinner come to him, *his bowels wax hot, and yerne within him*, *Ier.* 31. 18. 20. Therefore *my bowels are troubled for him, I will ſurely have mercy upon him. God* hath not only mercy, *but bowels of mercy*, *Luke* 1. 78. And theſe bowels be *ſounding bowels*, or a *multitude of bowels*,

els, Isay 63. 15. *He delights in loving kindneſſe, Ier.* 9. 24. *And he pardons ſin, becauſe mercy pleaſes him, Mic.* 7. 18.

4 Fourthly, I ſee that his Father *ran.* How rich and aboundant mercy had it beene in his Father, to have ſtood ſtill till he had come at him; but what mercy is this that he will goe towards him, and give him a meeting. Oh mercy, that his Father *ran not from him*; but what mercy call you this, that *his Father runs to him?* If hee would needs goe meet him, why might it not have ſerved the turne, to have walked towards him with a ſoftly and grave pace! No, no: I ſee that ſerves not the *Lords* turne. When a ſinner *comes* to the *Lord*, mercy not only *comes*, and goes a foot-pace, but mercy *runs*. Mercy comes upon the *wings*. Gods *rowling bowels* ſets his *feet on running*. That as *David* ſpeakes of Gods readineſſe to helpe him, when he called upon him in his danger, *Pſal.* 18. 6. 9. 10.

He rode upon a Cherub, and did flye, yea, he did flye upon the wings of the winde. So when a ſinner comes to God, mercy comes to him; not *walking*, but *running*, not on *foot*, but *riding*, *riding on the wings of the wind.* That looke as *Gabriel* came with an anſwer to *Daniels* prayers, *Dan.9.21. Hee being cauſed to flye ſwiftly*, or with *wearineſſe of flight*; he not only came, but came *flying*; not only *flying*, but *flying ſwiftly*; yea, ſo ſwiftly, as hee had *wearied* himſelfe with the *ſwiftneſſe of his flight* to make haſte. So comes mercy to a man comming to Chriſt; it is *cauſed to flye ſwiftly*, with *wearineſſe of flight.* The *Father ran*: mercy comes full ſpeed. Nay, what a difference doe I ſee, betweene the *offending ſon*, and the *offended Father!* The ſons pace is, *He aroſe, and came*; he came walking on towards his Father. The Fathers pace is, *And hee ran.* The ſon moſt needed to have *run*, his belly was pincht with hunger; yet he onely *walkes*, but the Father

ther *runnes*. Bowels troubled with mercy, out-pace bowels pinched with hunger. God, I see then, makes more haste to shew mercy, than we make to receive mercy. Whilest we doe but *go* towards him, he *runs* towards us. Whilest misery goes but a *walking*, mercy comes a *running* pace. God, who is *slow to anger, Psal.* 103. 8. *is swift to mercy. He ran.* And why then, O my soule, shouldest thou bee *slow of heart* to beleeve? up, and run to him, that will come *running* with his mercy, and his Christ to thee.

5 Fifthly, I see him *falling upon his neck: And fell on his neck*; that is, he hugged, and imbraced him. How! Fell upon his necke, and imbraced him! Who would not have beene loth to have toucht him? yea, to have come neere him? Is he not in his loathsome stinking rags? Smels he not of the Swine he kept? Could a man come neere him, without stopping his nose? Would not a man be

ready to lay up his ſtomack, upon ſuch an imbracement? Certainly, a ſinner is a loathſome verminous perſon, not onely clothed in rags, but in ſtinking and vile rags, *Iſay* 64.6. *All our righteouſneſſes are as filthy rags.* What then are our *unrighteouſneſſes?* What loathſome rags are they? And yet let a ſinner come to the Lord, and the Lord will fall upon his neck, will hug him, and imbrace him. *Iſaac ſmelt the ſavour of Iacobs raiment, and he bleſſed him, Gen.*27.27. That was a ſweet ſavour. *The ſmell of my ſonne is as the ſmell of a field which the Lord hath bleſſed:* no wonder that *Iſaac* bleſſes him. But here is one in ſuch an unſavoury pickle, that when his Father ſhould *ſmell the ſavour of his garments*, one would have thought he ſhould have *curſed him*, becauſe his ſmell was as the ſmell of a Swine, as the ſmell of a Gaole. But yet for all that his Father claſpes him in his armes, and bleſſes him with an hearty welcome. Mercy then, I ſee, is not

not ſqueamiſh, is not nice, and dainty, but let a ſinner have beene what he will, let him be as filthy, as unſavory as he can; yet if once he loath himſelfe, God will not loath him; if hee once come to God, God will claſpe him with the armes of mercy. The Prodigall comes to his Father, with the ſavour, and in the habit of a loathſome rogue, and yet his Father *fals upon his neck*. O the ſtupendious and aſtoniſhing mercies, and goodneſſe of God, to a ſinner that comes unto him. And will God thus imbrace a Prodigall in his loathſome rags, and will he not imbrace him much more afterwards, when he hath put the beſt robe upon him? Oh the welcome then that they ſhall finde with God, that have put on Chriſt, and are clothed with the ſweet ſmelling garment of their elder brother, that have the whole raiment of Chriſts righteouſneſſe upon them!

6 Sixthly, but yet behold a grea-

ter wonder than all the reſt. I ſee him *kiſſing his ſon. And he kiſſed him.* Who could have brooked to have imbraced a perſon in ſo filthy a pickle; much more, who could have brooked to have *kiſſed* ſuch an one? What! *kiſſe* thoſe lips that had beene lately lapping in the Hogs trough! *Kiſſe* thoſe lips that had ſo often *kiſſed* thoſe baſe and baggage Harlots of his! *Kiſſe* him! A man would have thought he ſhould rather have *kickt* him, than have *kiſt* him: and yet his Father *kiſſes* him. There is a paſſage ſomewhat like this, *Gen.* 33.4. *Eſau ran to meet Iacob, and imbraced him, and fell upon his neck, and kiſſed him.* A ſtrange, and a wonderfull thing, that he that had threatned to *kill* him, and came now upon that errand, to *kill* him and all his, that his heart ſhould ſo ſtrangely bee altered by God, that *killing* ſhould be turned into *kiſſing*. It was very ſtrange that *Eſau* ſhould *kiſſe Iacob*; but it is more ſtrange here, that this Father ſhould

kiſſe

kiſſe this Prodigall. It is an obſervable thing in that place, *Gen.* 33.4. That over that word *kiſſed*, in the Hebrew Text, there be ſet three extraordinary pricks, or markes, to put the Reader in minde, that he ſhould obſerve this matter well, as a very ſtrang thing. Now how much more might three ſuch pricks, nay three times three ſuch markes be ſet over this word here, *He kiſſed him!* Here is a matter of greater wonder, worthy greater obſervation, that ſuch a Father ſhould *kiſſe* ſuch a ſon, in ſuch a filthy pickle. It had beene much if he might have *kiſt* his Fathers hand, but he gives him not his hand, but his mouth to *kiſſe*. Was it not much that Chriſt would ſuffer that ſinfull woman, *Luke* 7. who had defiled her lips wth many an adulterous *kiſſe*, to *kiſſe his feet*; but Chriſt gives not his *feet*, but his *mouth*, his *lips*, to be *kiſſed* by beleeving, repenting ſinners, *Cant.* 1.1. *Let him kiſſe mee with the kiſſes of his mouth.* Behold then the

the ineffable goodneſſe of God to all that come to him. Though this ſon a Prodigall, yet his Father *kiſſes* him, gives him a *kiſſe*, the ſeale and pledge of his pardon and remiſſion. See then, oh my ſoule, what here is to excite and ſtir up thy faith, and to quicken it mightily. Behold, God hath an *eye of mercy*, he ſees a farre off. Hee hath *bowels of mercy*; Hee had compaſſion. Hee hath *feet of mercy*; He ran to him. He hath *armes of mercy*; He fell upon him, and imbraced him. He hath *lips of mercy*; And he kiſſed him. Wouldeſt thou not come to God, if he would *looke* upon thee? He will ſee thee whileſt *yet a great way off*. Wouldeſt thou not come, if God will compaſſionate thee? He will draw forth the bowels of his compaſſions to thee. Wouldeſt thou not come to him, if he would *meet thee*? Behold, he will *run* to meet thee. Wouldeſt thou not come, if God would imbrace thee? Loe, he will *fall upon thee*, and claſpe

thee

thee in the armes of his *mercy*. Wouldest thou not come if he would pardon thee? He will seale thy pardon with a *kisse*. Oh my soule, up, come to Christ, receive and imbrace him without any more adoe. Thus by considering GODS promises, and weighing his sweet mercies in *Christ*, faith cannot but receive much life and quickning. So may a man doe with other like places, and with promises, whereof the Word is full. This shall suffice for instance to direct us, and let us see how much the consideration of the promises would conduce to the quickning of our faith.

2 Secondly, it is not enough for a man to have repented in his first conversion, nor to have it renewed it upon some sin since fallen into; but it is required that before the Sacrament, there be alwayes a fresh renewing of *repentance*. So oft as the Priests went into the Tabernacle, they washt their hands and their feet, at every fresh entrance

entrance, a freſh waſhing, *Exod.* 40. 31, 32. *When they went into the Tent of the Congregation, and when they came neere unto the Altar, they waſhed, as the Lord commanded Moſes.* So muſt it be here, there muſt be a freſh waſhing in the laver of repentance, before the receiving of the Sacrament. And that upon theſe reaſons:

1 Firſt, though wee bee well waſhed before one Sacrament, yet before another it is a great deale of ſoile that our ſoules gather. Though wee waſh our hands well this morning, yet becauſe a man is medling with this buſineſſe, and medling with that worke, it cannot bee but his hands will bee ſullied before next morning againe. Men have many occaſions of buſineſſe in the world, meet with many ſnares and tentations, have many ſlips, and treadings awry, and ſo contracting freſh pollutions there is need of freſh purgations. Wee deſire at the Sacrament to have CHRIST make

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a freſh entrance into our hearts, therefore there muſt bee a freſh trimming and dreſſing up of the houſe; as when wee looke for gheſts, though our houſes bee tollearably handſome already, yet we doe afreſh dreſſe up our houſes for their entertainment, and make them more than ordinarily handſome; every roome is ſwept, waſhed, rubbed, ſtrewed, and garniſhed. How much more ſhould there be a freſh trimming, and dreſſing up of the roomes of our hearts, for the entertainment of ſo glorious a gheſt as the LORD CHRIST is. Looke as it is ſaid of Sathan in his kinde, *Mat.*12.44,45. *That when he findes his houſe ſwept, and garniſhed, then hee enters and dwels there*; ſo it is true of the LORD CHRIST in his kinde, that when he findes his *houſe ſwept and garniſhed, then he enters and dwels there.* He will not enter into, nor dwell in a ſluttiſh undreſt heart. Repentance renewed before the Sacrament

ment, it *sweeps* and *garnishes* the heart, and so fits it for Christs entrance. The entertainment wee should give the Saints of God, should be much more given to Christ himselfe. How should the Saints of God be entertained? see 3 *Iohn* 6. Ἀξίως τοῦ θεοῦ, *Deo convenienter*, sayes *Beza*. It is a phrase hard to be englished, *Agreeably to God*, as one would say. Christ is *God*, blessed for ever; and therefore when we entertaine him, we must entertaine him ἀξίως τοῦ θεοῦ, with such entertainment as beseemes God. Then wee doe so entertaine him when the heart is swept and garnished. That is done by the fresh renewing of our repentance, when we come to receive him in the Sacrament.

2 Secondly, when wee come to receive the Sacrament, wee come to renew our acquaintance with the Lord. Now what it is that helpes to bring us into acquaintance, the renewing of that must renew our acquaintance. What is it that helpes bring

bring us into acquaintance with *God?* see *Iob* 22.21.23. *Acquaint now thy ſelfe with him. If thou returne to the Almighty.* Repentance a great meanes of acquaintance with God, and ſo renewing of repentance a great meanes to renew acquaintance with God. Since therefore in the Sacrament there is a renewing and a refreſhing of our acquaintance with God, there muſt neceſſarily be a renewing of our repentance before the Sacrament.

3 Thirdly, the Scriptures ſpeake of a *ſealing with the holy Ghoſt*, 2 *Cor.* 1.22. *Epheſ.*1.13. *Ye were ſealed with the holy Spirit of promiſe*, and *Epheſ.* 4. 30. Now as in Courts, there be ſome dayes that are called *Sealing-dayes*; ſo there be ſome ſpeciall *ſealing-times* and *ſealing-dayes* in this kinde. Sacraments are *ſeales*, *Rom.* 4. 11. And Sacrament dayes are the *ſealing dayes* of the Court of Heaven. So that when a man comes to the Sacrament he comes to be ſealed. And therefore in

in this regard there must be a renewing of repentance before the receiving of the Sacrament. Otherwise a man is not sealeable, not capable of the seale and the impression of it. Hard wax will not receive the print of the seale. Before we put the seale to the wax, wee first melt the wax, or warme, and so soften it at the fire, and so prepare it for a capacity of the seales impression. So when the heart is melted and is softned, then it is fit to take the seale of the Spirit in the use of the seale in the Sacrament. Now the renewing of repentance before the Sacrament, is a melting, a warming, and a softning of the heart, and a fitting it for the seale. So needfull then and requisite, as the melting or softning of the wax is before sealing, so needfull is the renewing of repentance before the Sacrament. Many come to the Sacrament, and there is no print or impression made in their heart, there is no appearance of any seale; let such consider

conſider whether they did not neg-
lect the ſofning of their hearts by
not renewing their repentance.

Queſt. Wherein ſtands this re-
newing of repentance?

Anſ. 1. Firſt, in a freſh examina-
tion of our hearts, to finde out our
ſinnes and corruptions. We ſaw be-
fore, that we muſt examine our gra-
ces, but that is not all, there muſt bee
an examination of our ſelves for our
ſins. That *Lam.* 3. 40. *Let us ſearch
and try our wayes*, is to be done in our
renewed repentance before the Sa-
crament. Better we our ſelves ſearch
and make inquiry, before we goe to
the Sacrament, than God ſhould in-
quire after our iniquities, and make
a ſearch after our ſins at the Sacra-
ment. *Iob* com-plaines, *Iob* 10. 6. *That
God enquired after his iniquity, and
ſearched after his ſin.* That is a ſore
thing. We can looke for no better
at the Sacrament, if we have not done
it before we come thither.

2 Secondly, in a ſolemne *confeſ-*

sion of sin, with deepe *humiliation* for them. This confession, let it be full, and bring out thy sins, as they tooke the Vessels of the Temple, *Ezra* 8. 34. *By number* and by *weight*. By number first. Charge thy selfe impartially with all the sins thou canst recall. So let thy confession be full in regard of *enumeration*, *Lev.* 16.21. *All their iniquities, all their transgressions*. Then by weight; so let thy confessions be full in regard of *aggravation*, make them as great and as foule in their natures and circumstances as thou canst, *Psal.* 25.11. *Psa.* 40. 12. 2 *Sam.* 24. 10. And thus haply may we understand that place, *Levit* 16.21. *He shall confesse all their iniquities, and all their transgressions in all their sins*: not only *their sins*, but *all their transgressions in their sinnes*; that is, hee shall not onely confesse their sins, but he shall aggravate their sins, by laying open how many transgressions were wrapped up in their severall sinnes, and how many transgressions

greſſions were in the ſeverall circumſtances of their ſins. The laden ſoul is called to come to Chriſt, is promiſed eaſe and refreſhment: and this promiſe is made good in the uſe of the Sacrament. As therefore we would bee in the number of thoſe whom Chriſt cals, and to whom he promiſes eaſe and refreſhment; yea, as we would have this eaſe and refreſhment in the Sacrament, ſo come with laden ſoules as much as we can. The *heavier* and the *weightier* wee make our ſins in our confeſſions, the likelier they are to *lade* us. And let thy confeſſions be with deepe humiliation; let them bee *dolorous confeſſions* with griefe and ſorrow for ſin, and from a ſight and ſenſe of it. Labour to ſee and feele thy ſin, and ſight and ſenſe of it will worke ſorrow for it. Sight helpes to ſorrow. As in that caſe, *Lam.* 3. 51. *Mine eye affects mine heart:* ſo is it true in the ſight of ſin: the eye that ſees ſin affects the heart, feeling of ſin helpes to ſorrow. The

weight of it felt, will bring the heart to ſorrow in confeſſion. *Davids* confeſſion was with ſorrow, *Pſal.* 38. 18. *I will declare*, that is, confeſſe mine iniquity. But how ſhall his confeſſion be qualified? *I will be ſorry for my ſin.* How comes he by his ſorrow? Surely by that, Verſ. 4. *For mine iniquities are gone over mine head, as an heavie burthen; they are too heavie for me.* What can make the heart more heavie than when it feeles the heavineſſe and weight of ſin? So ſhould a man carry himſelfe in his confeſſion before the Sacrament, as *Ephraim* did in that confeſſion of his, *Ier.* 31. 18. *I have heard Ephraim bemoaning himſelfe.* Make thy confeſſions before the Sacrament, *bemoaning* confeſſions. Let our confeſſions be ever ſo long and ſo large, ever ſo exact and particular, yet if done without ſorrow, it is but an *hiſtoricall* confeſſion. It is all one, as if a man ſhould come and tell God a Story, or a long Tale of his ſins. God doth not require

our

our confeſſions before the Sacrament, to tell him that which hee knowes not; he knowes our ſins better than our ſelves, but that in our confeſſions wee ſhould have our hearts ſorrowfully affected for them. Be ſure therefore before thou come to the Sacrament, to renew thy repentance in confeſſion: one ſweet advantage ſhalt thou have by it amongſt others, and that is this; Our ſelfe-accuſations in our confeſſions will be a prevention, and a diſappointment of Satans accuſations againſt us. The Divell, even at the Sacrament, will bee laying in againſt us; it is good therefore to take a courſe to defeat him. He will be pleading againſt a man, *Lord*, ſhall this man be welcome to thy Table? Shall he receive the benefit of thine Ordinance? He hath done thus and thus; I can lay to his charge theſe and theſe ſins. Thus by his accuſations will he ſeek to put in a bar againſt a bleſſing upon us. Now when a man before the Sacrament

Præventus Diabolus in accusatione, ultra nos accusare non poterit. Et si ipsi nostri simus accusatores proficit nobis ad salutem, si vero expectemus ut a Diabolo accusemur, accusatio illa nobis cedit ad pœnam. Orig. *Hom. 3. in Levit.*

renewes his repentance, and hath in his confessions brought in the accusations against himselfe, Satan is prevented: for then wee doe, as I may say, furnish the *Lord* with an answer to stop Satans mouth: for then will the *Lord* be ready to answer for us, Why Satan, thou accusest this man of nothing, whereof he hath not already, to the full, accused himselfe; he himselfe hath accused himselfe of all this already. Thou commest too late, all thine accusations shall be no barre to my blessing. The elder brothers nose swels at his Fathers kindnesse and goodnesse to his prodigall brother, and therefore *Luke* 15. 30. He rips up all his courses, and throws the filth of them in his face, that hee was one that had devoured his Fathers *living, and had spent it among Harlots.* And this hee doth now whilest they are at the Feast, at the fatted Calfe, and good cheere. Yet all this doth the prodigall no hurt, the musick ceases not, the Feast is not broken

broken off, nor he thrust out of dores againe. And how comes it about that all this did him no hurt? Because the prodigall had prevented his brother, he himselfe had accused himselfe to the full in his confessions, when he came to his Father: and so by his owne confession, had tooke out the sting and poison of his brothers malicious accusation. So that his brother comes too late now, the Feast and the merriment goe on nevertheless. So will the Divell bee snarling against, and picking quarrels against men, even in the Feast time; but he comes too late to doe them hurt, if they themselves have first put in the bils of their owne inditements against themselves in their confessions before their comming to the Sacrament.

3 Thirdly, in *judging* and *condemning* our selves. The duty instanced in S. *Paul*, 1 *Cor.* 11. especially in judging our selves unworthy the favour and honour of comming to the

Lords Table. *Lord, I am not worthy,* ſayes the *Centurion, that thou ſhouldeſt come under my roofe.* So ſhould we acknowledge our utter unworthineſſe of comming under the roofe of *Gods* houſe, much more of comming to his Table. We ſhould judge our ſelves unworthy of ſuch fellowſhip with God. And the more unworthy we judge our ſelves, the worthier gheſts ſhall we be in the *Lords* acceptance. And thus muſt our faith and our repentance bee renewed, before our comming to the *Lords Table.*

Chap. 17. *Excitation of earneſt deſires after* Chriſt; *and a ſtrong expectation to receive him and his benefits.*

THE fourth thing to bee done in *actuall preparation*, is the *excitation* and *ſtirring* up in our ſelves *ſtrong*

and an expectation to receive him.

ſtrong and earneſt deſires, that we may come with inlarged hearts and affections, with hungring and thirſting deſires after Chriſt in his Ordinance, and after the Ordinance in which Chriſt is to be had. This is the *due order* that God requires; hee that comes thus, comes in due Order. So ſhould men come to the Sacrament, as Chriſt to that Paſſeover, *Luke* 22. 15. *With deſire have I deſired to eat this Paſſeover with you*: that is, I have exceedingly, earneſtly, and heartily deſired to eat it with you; not deſired it, but *deſired it with deſire*. Single deſires will not ſerve the turne, but a man muſt come with *deſiring deſires*, with double deſires, with earneſt and ſtrong deſires, that will ſeek *God* after the due Order. God muſt be ſought after the ſame *order* in the Sacrament, as in other his Ordinances. After this Order muſt GOD bee ſought in all his Ordinances, *Pſa.* 63. 1. *O God, thou art my God, early will I ſeeke thee.* There is the duty of ſeeking.

ing. He will ſeeke God in his Ordinances, in his Word, Worſhip, Sacrifices, &c. Well, but after what Order will he ſeeke him? *After the due Order.* How is that? with longing, thirſting, enlarged deſires of ſpirit, *My ſoule thirſteth for thee, my fleſh longeth for thee.* Then comes a man to Gods Ordinances, and ſo to the Sacrament in due Order, when hee comes with theſe thirſting, longing deſires. So ſhould a man come to the Sacrament, as an hungry man comes to his meat, as a thirſty man to his drinke. A man that is hungry, is not only willing to eat, a man that is thirſty, is not onely willing to drinke, but he ſtrongly longs after his meat, and drinke; with deſire he deſires it, and thinks it very long till he have it. In the Sacrament there is not only food, but a Feaſt, ſuch a Feaſt as that, *Iſay* 25.6. If an hungry man will long after *food*, what will he doe after a *Feaſt*, after a *Feaſt* of choice dainties? How needfull this

diſpoſition

position is, appeares by these things.

1 First, onely such are invited to the Sacrament, as are invited to come to Christ: for what come they to the Sacrament for, but to come to *Christ*. Now they onely are invited to come to Christ, and they onely are fit to come to Christ, that doe hunger and thirst after him with inlarged desires, *Isa.*55.1. *Iohn* 7.37. *Apoc.*22.17. So must they be qualified that will receive Christ, and so must they bee qualified also that will receive him in the Sacrament. It is cheerely comming to the Sacrament, when a man knowes he shall be welcome. He shall be sure to be welcome that is invited, and the desiring, hungry, thirsty, enlarged spirit, is undoubtedly invited.

2 Secondly, to such onely is the end of the Sacrament made good. As such are only invited, so such are onely fed and feasted. What come we to the Sacrament for? Come we not to be made partakers of the good things there prepared for us? God, he

he prepares, and *makes ready* for us, *Mat.* 22.4. And when we come, we come to eat the good things GOD hath prepared, and made ready for us. Now if wee would eat thoſe things which GOD hath prepared for us, we muſt come prepared with hunger, thirſt, and deſires after theſe things. And when we come thus qualified, wee ſhall bee ſure to meet with a bleſſing, and to feed upon that which God hath prepared. God that would have men *deale their bread to the hungry*, *Iſay*, 58. 7. will certainly himſelfe much more deale bread to an hungry ſoule, *Pſa.* 107.9. *For he ſatisfieth the longing ſoule, and fils the hungry with goodneſſe.* Do we not come to the Sacrament to be filled, to be ſatisfied? would we not be loth to be ſent away lanke and empty? They that come with *longing ſoules*, ſhall be ſent away with *ſatisfied ſoules*. *Iſay* 44.3. *I will powre water upon him that is thirſty, and flouds upon the drie grownd.* Not *drop*, but *powre*, not

and an expectation to receive him.

not a *ſhowre*, but a *floud*. So liberally God anſwers hungring and enlarged deſires. There is a phraſe, *Iſa.* 58. 10. *If thou draw out thy ſoule to the hungry*. When men come hungry to his Ordinance, God will *draw out his ſoule* to ſatisfie them. We ſhall ſee it made good in *Davids* caſe, *Pſa.* 63. 1. *My ſoule thirſteth, my fleſh longeth.* What came of it? Did hee long in vaine? Did hee loſe his longing? No: but Verſe 5. *My ſoule ſhall bee ſatisfied as with marrow and fatneſſe, and my mouth ſhall praiſe thee with joyfull lips.* So aboundantly ſhould his heart be ſatisfied and cheered, with the fat and ſweet of GODS Ordinances, that hee ſhould breake out into the praiſes of GOD, What an excellent thing is it to taſte the marrow and fat of Gods Ordinances! much more to feed on it! much more to feed unto fulneſſe and ſatisfaction! whoſe teeth would not water after ſuch curious delicates? Bring longing, hungry

hungry enlarged deſires, and fat, and marrow ſhall be our portion. For herein hath ſpirituall hunger an advantage above bodily. Bodily hunger a man may hunger withall, and yet his hunger helpes him to no meat nor ſatisfaction: But ſpirituall hunger doth, as having the promiſe of ſatisfaction. Chriſt out of his compaſſions will liberally releeve all hungry ſoules that with deſire ſeek after him. Excellent is that place, *Mat.*15. 32. *Then Ieſus called his Diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three dayes, and have nothing to eat, and I will not ſend them away faſting, leſt they faint in the way.* He that would not out of his compaſſions ſend away the multitude with faſting bodies, leſt they ſhould faint; how much more, thinke we, will he compaſſionately regard an hungry ſoule, and not ſend it away faſting from the Sacrament, leſt it ſhould faint. Chriſts compaſſions will

Ecce, pauper venio ad te divitem, miſer ad miſericordem, ne recedam vacuus, vel contemptus. Eiuriens incipio te quærere, ne deſerar a te jejunus. Famelicus accedo, ne recedam impaſtus. Et ſi antequam comedam ſuſpiro, da vel poſt ſuſpiria ut comedam. Auguſt. *lib. medit. c.* 39.

will not ſuffer him to ſend away an hungry ſoule faſting. Alas, he knowes it would faint if it ſhould come empty, and goe away empty, if it ſhould come hungry, and goe away hungry.

3 Thirdly, the more ſtrength in our deſires, the more hunger in our ſpirits, the more aboundant and the more plentifull ſatisfaction. The more our hearts are inlarged in our deſires, the more Gods hand will be inlarged in his bounty, *Pſal.* 81. 10. *open thy mouth wide, and I will fill it.* God hath an *open hand*, for all that have an *open mouth*. God hath an hand *wide open*, for ſuch as have their mouthes *wide open*. A mouth wide opened, ſhall be a mouth full filled. A wide mouth ſhall be a full mouth. God will inlarge himſelfe to all that come to him with inlarged hearts. Gods admeaſurements of grace and ſpirituall good, are ſuitable to mens inlargements and dilations of their ſpirits. Three things fit a Veſſell to receive a great meaſure of liquor.

1 When

1. When it is of *large capacity*. A ſmall Veſſell may be filled, but yet a ſmall Veſſell cannot have ſo much infuſed into it, as a Veſſell that is of larger capacity. The larger the bucket is that is let downe into the Well, the more water it brings up. 2. When it is an *open Veſſell*. Though a Veſſell be of ſufficient capacity, yet if the *Veſſell bee ſhut*, and the mouth of it cloſed up, though it be throwne into the Sea where there is water enough, yet it fils not. 3. When it is *wide open*. Though the mouth of a *Veſſell be open*, yet if it be not *wide open*, it doth not fill ſo readily. Take a Bottle, or a narrow-mouth'd Glaſſe, and dowſe it under the water, and yet it may bee pulled up againe with little or no water in it, though it bee of great capacity, becauſe the narrowneſſe of the mouth hinders the ready and quick paſſage of water into it. A *wide-mouth'd Veſſell*, as a Paile or Bucket, is no ſooner under water, but it is inſtantly filled, becauſe the mouth

and an expectation to receive him.

mouth of the Veſſell is *wide* and *broade*. So when we come to Gods Ordinances, to the Sacrament, wee ſhould come ſo as to be filled, wee ſhould come to get as liberall largeſſes as poſſibly we can. The way to doe that, is to have our hearts Veſſels of competent *capacity*, to have them *opened*, to have them *wide opened*. The way to doe theſe things, is to have our hearts inlarged with hungring and longing deſires. Such enlarged deſires *open the mouth*, & *open it wide*; and when our mouthes are opened, God will *open* his hand, his *filling* hand. As therefore we deſire to have the *Lord* fill our mouthes when we come to the *Lords Table*, ſo let us get our mouthes *wide open*. When wee come to the Sacrament, why come wee? Is it not that wee may eat our *fill* of Chriſts body, and drink our *fill* of his bloud? Is it not that we may go from the *Lords Table* as Chriſt went from *Iordan, full of the Holy Ghoſt*? As we deſire to

have *full mouthes*, ſo let us bring *opened, wide opened mouthes.* When men come to the Sacrament with hearts enlarged, and hungring deſires, *Chriſt* will give ſuch a Commandement to the Sacrament, as he did to thoſe ſervants concerning the water-pots, and it ſhall doe as they did, *Iohn* 2.7. *Ieſus ſaid unto them, fill the water-pots with water. And they filled them up to the brim.* So in this caſe will Chriſt ſay, Loe, here be men come with inlarged hearts, with earneſt and ſtrong deſires, I ſee they have *opened* their *mouthes wide*; fill them with my Spirit, with my vertues, and efficacies, fill them with ſpirituall ſtrength againſt their corruptions, fill them with power to walke in obedience: and upon this command of Chriſt, the Sacrament ſhall empty it ſelfe with an aboundant bleſſing upon their ſoules, yea, it ſhall *fill them up to the brim.* What an happy thing is it to be *full, brim-full* of Chriſt? A mouth wide open, will be a meanes to

and an expectation to receive him.

to fill the heart full, *brimme full* of Christ. That man comes happily to the Sacrament indeed, that can say after his being at the Sacrament, as they did in that case, *Psal.* 126. 2,3. *Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us, whereof we are glad.* Now, wouldest thou be able after a Sacrament to say, When I was at the Sacrament, then was my *mouth filled* with laughter, my *tongue* with signging, and mine *heart* with spirituall comfort and joy; The *Lord* hath done great things for me, whereof I am glad. Wouldest thou after a Sacrament be able thus to say? Why then when thou goest to the Sacrament, *open thy mouth*, and *open thy mouth wide*, and GOD will *fill* thy *mouth* with laughter, and thine *heart* with spirituall joy. It is true, that a great many goe from the Sacrament, and their mouthes are not filled with laughter, but with complaints, with

ſad complaints of the little good they receive at the Sacrament. Many come from the Sacrament with empty mouthes, empty hearts? And what may the reaſon of it be? Is not God as bountifull as he was wont to be? Yes ſurely: he is the ſame God that ever, his hand is not ſhortned; but the very reaſon is, that men come with *ſhut mouthes*, or at leſt, with their mouthes but *narrowly opened*; and *ſhut mouthes*, and *narrow mouthes*, muſt needs be *empty mouthes*. Wee *open* not, therfore *God fils* not; we *open* not *wide*, therefore God *fils* not *full*. Is the Sea empty, becauſe a ſtopt Veſſell is not filled when throwne into it? Is there no water in the River, becauſe a narrow mouth'd Veſſell brings up ſo little? Surely there is a ſufficiency of all ſpirituall good, in Chriſt a *fulneſſe of bleſſing* in *Gods* Ordinance: all the fault is in our own indiſpoſition, we come wᵗʰ dead, liveleſſe, formall, narrow, ſtraight, and cloſed hearts, and that is the very bane

bane of the buſineſſes, See how Saint *Paul* ſpeakes to the *Corinthians*, 2 *Cor.* 6.11,12. *O ye Corinthians, our mouth is open unto you, our heart is inlarged, yee are not ſtraitned in us, but yee are ſtraitned in your owne bowels.* So ſayes Chriſt: O ye ſons of men, mine hand is full, mine hand, and mine heart is open unto you, mine Ordinance in the Sacrament is open unto you; that is not ſtraitned in its owne nature, but it is ready to powre out it ſelfe to you. What is the matter then that ye go away ſo empty mouthed? ye are *ſtraitned* in your owne *bowels*, you have not *opened mouthes*, nor *inlarged hearts*. Certainly, if men could come to the Sacrament, as *Hannah* did to that ſervice of Thankſgiving, 1 *Sam.* 2. 1. it would be farre otherwiſe with us; *Mine heart*, ſaith ſhe, *is inlarged over mine enemies*. So if we could ſay, mine heart is inlarged towards my Saviour, my deſires, and hunger is inlarged after him, we ſhold then finde Gods hand ſuitably inlarged to our hearts.

Queſt.

Queſt. But how ſhould a man get his *mouth wide opened*, how ſhould he get his deſires thus inlarged after Chriſt?

Anſw. 1. Firſt, get a ſenſe and a ſight of Chriſts worth, and thine owne wants. Offer meat and drinke to a man that is full, and he will not open his mouth to receive it, *The full deſpiſes the honey-combe*; but let a man alone till his ſtomack be empty, and when once he feeles the pinches and twitches of emptineſſe, and when once he feeles the want of meat and drinke, and ſo begins to prize the worth of it, he will quickly open his mouth, and open it wide, readily, and greedily too, if food be preſented to him. Such a ſenſe of the want and the worth of Chriſt, would open our mouth wide indeed. There is nothing ſo ſhuts up our mouthes as our ſenſeleſſeneſſe of our wants, and the worth of Chriſt. The pincht Prodigall can thinke upon, and deſire the bread in his Fathers houſe. Labour therefore

therefore to affect thine heart with the ſenſe of thy want of Chriſt; labour to feele how miſerable thou art without him; labour to ſee his riches, excellencies, and all his all-ſufficiencies, theſe things would be as keyes to unlock and open our ſhut mouthes.

2 Secondly, labour in private, before you come to the Sacrament, by your owne endeavours, to ſtretch and widen your mouthes. Strive by much prayer to get thine heart inlarged. Inlargements of the heart in private prayer, will fit the heart for inlargement in the Sacrament. One duty affords contribution to another, and one duty diſpoſes to another. Labour to have thine heart inlarged by private meditations and workings upon the promiſes. This is that which is the miſchiefe of all, Men put off the worke of opening their mouthes, till in a manner they be opening their mouthes to receive the Elements, and having the work then

to doe, they are ſo ſhut up in hardneſſe, and deadneſſe, that they cannot by any meanes open their mouthes at all. The heart will not on a ſudden, and at a beck, be brought into a Sacramentall frame; it is a worke that will ask time and paines. The opening of the ſpirituall mouth, and the widening of it, is not ſo ſoone, nor ſo eaſily done, as the opening of the bodily mouth. It is a worke that muſt bee done gradually, and with ſome ſtriving before-hand. It will aske much prayer. The ſame God that muſt fill them, it is even he that muſt open them, and therefore hee muſt be ſought to earneſtly. It will aske much meditation and ſtrugling in private. A man that would make a bladder capacious to hold ſpices, he blowes it, and rubs it, and blowes and rubs it many times over, and all to make it the larger. If a man were promiſed, that on ſuch a day hee ſhould have as much money as his purſe would hold, how would hee every

every day before be ſtretching, and reaching his purſe, that by little and little hee might ſtretch it to ſuch a bigneſſe and capacity, that it might receive a great ſumme. If therefore thou wouldeſt have thy heart capacious and large at the Sacrament, bee often before the Sacrament ſtrugling with thine owne heart, and get it well inlarged by the ſerious uſe of private helpes. Our cuſtomary formality undoes us. When we ſhould be eating and drinking, then have wee our mouthes to open. How can they eat and drinke, whoſe mouthes are not opened? It is ſaid of *Solomon* in another caſe, 1 *King.*4.29. *God gave Solomon* largeneſſe of heart, *as the ſand that is on the Sea ſhoare.* It is ſaid of Hell, *Iſai.* 5.14. *that Hell hath* enlarged *her ſelfe, and* opened her mouth *without meaſure.* Now if it were thus with our hearts, that we had *largeneſſe of heart, as the ſand on the Sea ſhore,* if our hearts were *inlarged,* and our *mouthes opened without meaſure,* yet

yet were there aboundantly enough in Chriſt to fill our hearts, and ſatiſfie the hungring deſires of our ſoules: our deſires cannot exceed Chriſts riches, nor Gods bounty, he is able to give above all that we *can aske or thinke*: and therefore let us labour with all our might, for a diſtention, and a dilation of our hearts and deſires, ſtretch, and widen them to the utmoſt we poſſibly can.

Obiect. Men ſeeme generally to have theſe inlarged deſires, this hunger and thirſt; for how deſirous doe men ſeeme to be to come to the Sacrament, and how wondrous ill would they take it to be kept back?

Anſw. There be *falſe hungers*, and *falſe thirſts*, *falſe deſires*. 1. Firſt, there is a deſire that comes from *cuſtome* and *faſhion*. It is the cuſtome of the Time, or the cuſtome of the Towne, and by any meanes they will bee neighbour-like; and becauſe others go to the Sacrament, they muſt needs go too. It is not any deſire of *Chriſt*, nor

nor any hungring after him in his Ordinance, that drawes them on, but only a desire to doe as others doe. You shall see many desire to go to a Feast, whither they see all their neighbours go, and will take it exceeding ill, if they be not invited; not because they want a meales meat, or because they greatly care for the cheere, but because the rest of their neighbours go, and it would be some disgrace to them to bee left out; and therefore are very desirous to goe, though they weigh not the cheere a whit, when they come there. 2. Secondly, there is a desire that comes from superstition. Many have a strong conceit, That the very deed doing, what ever they be that do it, and how ever they doe it, will work wonders with them. They are perswaded, that if they do but receive the Sacrament, that they shall receive some good thing, though they know no more than the post, what good thing it is that is to be received. This is a

superstitious

ſuperſtitious thirſt. 3. Thirdly, there is a *true thirſt*, and a *right hunger* indeed. And this is diſcerned and diſtinguiſhed from the other by theſe things.

1 Firſt, by the *object* of it, for it is directly carried after Chriſt, fellowſhip, and communion with him, and fruition of him and his benefits, *Pſal.* 42.1,2. *My ſoule panteth after thee, O God, my ſoule thirſteth for God, for the living God, when ſhall I come and appeare before God?* This neither doe ignorant nor ſuperſtitious perſons doe. Experience proves it, for when they are queſtioned withall what makes them deſirous to come to the Sacrament, either they can give no reaſon why they deſire to come, or elſe never give any ſuch reaſon as this. Their deſires, at the beſt, are but after the worke and the performance, beyond which they never looke.

2 Secondly, by the *grounds* of it: for the grounds of true deſires, 1. Either

ther a ſenſe of the want of Chriſt, a *ſelfe-emptineſſe*. Want of drinke makes men thirſt, want of meat makes men hunger. So true deſires come from the ſenſe of a mans owne wants and emptineſſe, which can only bee ſupplied, and ſatisfied by Chriſt. 2. Or elſe from the ſenſe of former ſweetneſſe and goodneſſe of Chriſt in the uſe of the Ordinance. A man hath formerly received the Sacrament, and in the uſe of it hath found aboundance of ſweetneſſe in communion with CHRIST, hath found pardon ſealed, faith ſtrengthned, hath found his heart inlivened, and inlarged, hath gotten ſome power againſt his luſts, ſome ſtrength unto obedience: and having formerly received ſome good by it, this quickens and ſtirres up his deſires, and makes them the more vehement after Chriſt and his Ordinance. But with ignorant and ſuperſtitious perſons, it is not ſo. It is neither a ſenſe of preſent wants, nor feeling of former

former benefit that moves their deſires to come.

3 Thirdly, by the *qualities* or *properties* of it. They are theſe:

1 Firſt, an holy kinde of impatience in the want of the Ordinance. A man in bodily hunger and thirſt, growes impatient in caſe of delay, thinkes every minute ſeven, till hee come where he may have that which will ſatisfie. True deſires, ſpecially in caſe of delay, thinke long, till they be at the Ordinance where Chriſt is to be had. It is not once in a yeere will ſerve his turne. An hungry man eats oft, a thirſty man drinkes oft, and thinkes long till he comes to his meat, and drink. It is ſo here, *Pſa.* 42. 1,2. *My ſoule thirſteth, when ſhall I come?* Not ſo with ignorant, formall, and ſuperſtitious ones. Let all be but agreed to ſtay from the Sacrament, and once in a yeere will richly ſuffice them.

2 Secondly, nothing quiets the heart, nor can ſtill the craving deſires of

of it, but injoyment of Christ in his Ordinance. When a man is heartily hungry, and thirsty, nothing satisfies him but meat and drinke. Give him what else you will, yet still he craves meate and drink. So give a man what you will, that desires Christ in the Ordinance, yet his soule is not quiet and satisfied. Give him the Ordinance, yet if hee have not Christ in the Ordinance, his desires are not at quiet. Formality, and superstition, let them but do the outward worke, let them but receive the outward Elements, though they receive nothing at all else, yet they are well a-payd, and their spirits highly well contented. They thinke themselves as well as a Sacrament can make them.

3 Thirdly, great and sweet contentment in the use of the Ordinance. What sweet contentment doth an hungry man finde in eating his meat, in drinking his drinke, *Iudg.* 15. 19. *When hee had drunke, his spirit came*

againe

againe and he revived, Prov. 25.25. *As cold waters to a thirſty ſoule, ſo is good newes from a far Country.* The Proverbe implies a great deale of contentment, that a thirſty man takes in drinking cold waters. No ſuch ſweet findes formality, or ſuperſtition, in the uſe of the Sacrament. And ſo much may ſuffice for this fourth thing.

5 The fifth thing to bee done in actuall preparation is, *To raiſe up in our ſelves*, and to come with a *ſtrong expectation of the benefits to bee received in the Sacrament.* There be excellent and precious things to bee received in the Sacrament. As in the inſtitution we have a commandement to *eat* and *drinke*, *Take* and *eat*: ſo we have a promiſe from Chriſt of excellent things to be diſpenſed in this Ordinance. *Take* and *eat*: why, what if we take and eat? what ſhall we take, and what ſhall we eat? What is it that is to be had in the uſe of this Ordinance? *This is my body. Drinke ye*

and an expectation to receive him.

all of this; What shall wee drinke? *This is my bloud.* So then Christ in the institution of this Sacrament, hath promised that worthy receivers shall eat his body, shall drinke his bloud. In the Sacrament Christ tenders his body to be eaten, and his bloud to be drunke; and promises that he will give those things to the faithfull receiver. Now then when we come to the Sacrament, we should come with an expectation to have these promises made good, we should come with a full account to receive these things promised. When *Peter* and *Iohn* went up to the Temple, the Creeple asking an almes of them, *Acts* 3.4. they fastning their eyes on him, said unto him, *looke on us.* And the Text sayes, *hee gave heed unto them, expecting to receive something of them.* And his expectation was not disappointed, *he received something*, and a better thing than he expected. When we come to the Sacrament, we should *give good heed* to the Sa-

cramentall promiſes, and ſhould have a fixed eye upon them, *expecting to receive ſomething from them*, and from the Ordinance. And ſurely ſuch expectation of ours ſhould not be diſappointed. If we come with expectation, God would never ſend us away without ſatisfaction in our expectation. We never finde any that came to Chriſt to be healed, or holpen in any kinde, but they came to him with a ſtrong expectation to receive the benefit they came for. If a Leper came, he came with *expectation* of cleanſing. If a blind man came, he came with *expectation* of his ſight. If a lame man came, he came with *expectation* of the reſtitution of his limbs. And we never reade in all the Goſpell, that ever any man that came with an expectation of any good from him, that was turned away with his expectation deceived. *If I have cauſed the eyes of the widdow to faile*, ſayes *Iob*, *Chap.* 31.16. Poore Widowes, that were oppreſſed and wronged

wronged by others, or that were in want, and needed succour, they came to *Iob*, and they came to him with expectation, that he would assuredly pleasure them. Their eyes were to *Iob*, and *Iob* seeing that they came to him with such an expectation, he by no meanes would cause the *expecting* eyes of the Widow to *faile*. If we would so come to the Sacrament with our eyes to Christ, and to his promises, expecting his making good his promises to us, hee would not cause our eyes to faile. Thus therefore resolve, Christ hath promised to give in the Sacrament his body and his bloud, to give the benefits of his death, he hath promised to seale pardon, to manifest himselfe, to give power against lusts, &c. I will therefore now go to this Ordinance, with a particular expectation of such and such a particular blessing as my soule stands in need of. And most sure it is, that the want of this duty proves very prejudiciall to us. How come

many from the Sacrament without any benefit, or good at all. How falls it out ſo? They have as much as they expected; as they went *expecting* nothing, ſo they come away *receiving* nothing. God will not drop downe his bleſſings upon oſcitant and negligent hearts. We our ſelves will not give unto others where wee know there is no ſuch thing expected from us.

Chap. 18. *God to be ſought in ſpeciall manner by prayer, before the Sacrament.*

THere remaines now onely the ſixth and laſt thing to be done in actuall preparation, and that is the ſolemne and ſerious *ſeeking of God in prayer*. Indeed prayer is a common preparative duty to all ſervices of God, yea, to all workes we take in hand, *Col.* 3.17. *And whatſoever ye doe in*

in word or deed, doe all in the name of the Lord Ieſus; that is, calling upon the name of the Lord, and ſeeking firſt to him by prayer. It is layed to their charge as a great ſin, *Iſay* 30. 2. *That walke to go downe into Egypt, and have not asked at my mouth.* No buſineſſe, eſpecially buſineſſe of weight and concernement, ſhould be undertaken without prayer. And what buſineſſe of greater weight, what buſineſſe wherein we ſtand ſo much in need of God, and his helpe, as in the worthy receiving of the Sacrament? If common and ordinary buſineſſe muſt not be medled withall without prayer for direction and bleſſing, how much leſſe ſhould this great buſineſſe of receiving the Sacrament? How needfull a duty this is will thus appeare:

1 Firſt, this duty neglected, it will caſt a dampe upon all other our preparations. This failing in the laſt act, will marre all that hitherto wee have done, neither can a bleſſing be

expected upon all the reſt, in the want of this. We know *Solomons* Proverbe, *Prov.* 16.1. *The preparations of the heart are in man, but the anſwer of the mouth is from the Lord.* The meaning of it is, that though a man have ſtudied hard, and have well provided and prepared himſelfe what to ſay, yet he hath need of Gods help, to deliver the thoughts of his mind, and that a man cannot *bring forth* his conceptions without the obſtetrication of Gods aſſiſtance. A Miniſter, when he is to preach, ſpends time in preparation for the work; now when he is thus prepared, yet he needs the helpe of God for a *doore of utterance.* Is it not therefore exceeding neceſſary for a Miniſter, though he have ever ſo well prepared himſelfe by ſtudy, to ſeeke to God by prayer, *that utterance may be given unto him, that he may open his mouth*, as S. *Paul* deſires to be prayed for, *Eph.* 6.19. Though a man by ſtudy be well and ſufficiently provided, yet if a man, without prayer

prayer to GOD for his aſſiſtance, ſhould up into the Pulpit, might not ſuch an one feare that his mouth might be ſtopt, and God ſhould ſilence him in the Pulpit? Or could he looke at leſt that his tongue ſhould ſo ſpeake, as that the preparations of his heart ſhould go to the hearts of others? For al a Miniſters preparations, notwithſtanding he ſtands in need of Gods ſpeciall aſſiſtance, and therefore it neerely concernes him, together with his preparations to ſeeke to God by prayer, for that helpe and aſſiſtance of his. Iuſt ſo it is in the caſe of the Sacrament. The preparations of the heart are in man, but yet ability and power to do the work at the Sacrament, is from the Lord; ſo that if God helpe not, and aſſiſt not, all preparations come to little. And it cannot be expected that God ſhould helpe, when he is neglected and not fought to, and intreated to helpe. We need Gods helpe in all things, but ſpecially in holy duties.

What was the bearing of the Ark on the Prieſts ſhoulders to the receiving of the Sacrament? One would think there ſhould have needed no ſuch ſpeciall help to that work of bearing the Arke, beſides the generall concourſe of Gods providence. And yet it is ſaid, 1 *Chron.* 15. 26. *That God helped the Levites that bare the Arke:* yea, it was ſuch ſpeciall helpe, that they offered ſacrifices upon it. And if they needed the helpe of GOD to beare the Arke of the Lord; how much more do we need the helpe of God in this ſolemne action and ſervice of receiving the Sacrament? And if ſuch need of helpe, is there not then as much need of prayer? Will helpe come from God without prayer? Will the Lord helpe us if we ſeeke not for his helpe? nothing leſſe. Nay, ſo farre from helping us, that we may rather feare he will curſe our performances. For upon our preparations, before ſpecified, to come to the Sacrament without ſpeciall ſeeking

ſeeking God in prayer, what is it better than a truſting in our ſelves, and in our preparations? Aſſuredly God will blaſt all ſelfe-confidences, and all confidences in our owne preparations. Therefore never thinke thy ſelfe duly prepared, till to all the reſt thou haſt joyned ſolemne and earneſt ſeeking of God by prayer.

2 Secondly, it ſhould bee a mans great care, both to *ſanctifie himſelfe* to the Ordinance, and to have the *Ordinance ſanctified* to him. *Sanctifie your ſelves*, ſayes *Ioſiah*, 2 *Chron.* 35. 6. to the Levites. Now prayer is the way to doe both. It ſanctifies us to the Ordinance, and the Ordinance to us, 1 *Tim.* 4. *All things are ſanctified by the word and prayer.* All things, both *perſons* to the *Ordinances*, and *Ordinances* to the *perſons*, not only meats and drinkes, but Ordinances, Sacraments are ſanctified to our uſes by prayer. Where prayer is neglected, neither is the perſon ſanctified to the Ordinance, nor the Ordinance to the perſon.

3 Thirdly

CHAP. 18.

3 Thirdly, what an happy and a joyfull thing is it, when a man comes to the Sacrament, and it shall as it were say to a man, as *Ananias* said to *Saul*, *Acts* 9.17. *Brother Saul, the Lord hath sent me unto thee, that thou mightest receive thy sight, and be filled with the Holy Ghost.* So when the Sacrament shall come with such commission to us, how blessed a thing is it? The Lord hath sent mee unto thee, that thou mayest receive comfort, and *be filled with the Holy Ghost.* Now there is a course to be taken, that the Sacrament may bee sent with such a Commission. But what may that course be? Doe as *Saul* did, Vers. 11. *Ananias, goe inquire for Saul, &c. for behold he prayes. Saul* was *praying*, and *praying* hard, and then when he is at prayer, before *Ananias* his comming, then God gives this Commission, *Go Ananias*, go thy wayes to *Saul*, and *let him be filled with the Holy Ghost, for behold he prayes.* So if men before the Sacrament would spend

ſpend time in prayer, and be earneſt in ſeeking God, God would give a Commiſſion and a charge unto his Ordinance, Go and be effectuall and powerfull to ſuch a man, be a meanes to fill him with the Holy Ghoſt, for *behold he prayes*; and hath before his comming to my Table ſpent much time in prayer. It was at the Sacrament of Chriſts baptiſme that *Chriſts* prayer *opened Heaven* and brought downe the *Holy Ghoſt*, *Luke* 3.21,22. And there is no queſtion, but our prayers at the Lords Supper, would the more eaſily and readily *open heaven*, and bring downe the *Holy Ghoſt*, if we did but begin the work at home in private prayer by our ſelves.

Vpon theſe conſiderations therefore let us bee ſtirred up to beſtow much time in private prayer by our ſelves, before our comming to the Sacrament. Doe in this caſe as the Prophet ſpeaks in that, *Zech.* 12. 12, 13,14. *Every family apart, their wives apart.* We muſt not only pray when we

we are met in publike, and joyne with the Miniſter, but we muſt pray in our Families, pray in our Cloſets, every Family apart, the Husband apart, the Wife apart, the Children apart, the Servants apart, every ſoule apart by himſelfe. And have a ſpeciall care in prayer to put up to God ſuch Petitions as are ſuitable to the buſineſſe of the Sacraments; yea not onely is God to be ſought by frequent and fervent prayer, but when we finde our hearts more dull and untoward to the worke, it is not amiſſe to quicken and put more life into our prayers by faſting. It may be thou haſt ſuch hardneſſe and deadneſſe in thine heart as can not be caſt out but by faſting and prayer. *Holy faſting* proves an excellent preparative to *holy feaſting*. Faſting *prayers* wil bring feaſting *joyes*. Thus is God in ſpeciall manner to be ſought by prayer. But how this is done is pittifull to conſider. Many know not what praying meanes. He that cannot pray, can never

ver receive the Sacrament as hee ought to doe. How rarely is God ſought apart in the cloſet? Or if any prayer be uſed, what is it but mens cuſtomary formalities that they uſe at all other times, which no more concernes the Sacrament, than the riding of a journey, or going to plough, or any other common occaſion. There is no putting up of Petitions agreeable to the occaſion, no begging of thoſe particular bleſſings that are to be had in the uſe of the Ordinance. Not one of an hundred thinkes on theſe things. Vrge men to prayer in this kinde, and may they not anſwer, as *David* to *Saul* when in his armour, 1 *Sam.* 17. 39. *I cannot goe with theſe, for I have not beene accuſtomed to them.* So they cannot pray and ſeeke God when they are to come to the Sacrament, becauſe they are not accuſtomed to theſe duties at other times. How can they *pray* before they come to the *Sacrament*, that *pray* not at other times?

And

And thus we now ſee how we are to prepare our ſelves before we come to the Sacrament. Now therefore be we exhorted to take paines, and to be induſtrious in the doing of theſe duties of preparation; up and be doing, and the Lord will be with you. And for our better encouragement to be painfull and induſtrious in ſeeking God in theſe duties of preparation, know this, *That God will never be wanting to true and induſtrious deſires and endeavours.* God will give good and happy ſucceſſe, ſweet and gracious anſwers, to all ſuch as ſeek him induſtriouſly in thoſe wayes and meanes that he appoints. *Luk.* 19. 1, 5. *Zacheus* had a great deſire to ſee Chriſt, but yet had great diſcouragements. The crowd was *great*, and he a *little man*. But his diſcouragements dampe not his deſires, but his deſires make him induſtrious againſt his diſcouragements. He *runs before*, *climbes* up into the Sycamore, or wilde Fig-tree, gets him a place there, from whence

whence he might see Christ over the heads of the multitude. And what comes of all this? Was it labour lost? Was it paines taken to no purpose? No. It proved paines wondrous well worth the while: for do but see what followed upon it.

1 First, as soone as Christ comes neere him, he *lookes* up to, and *sees* him. It had beene small comfort to have seene Christ, if Christ had not seene him. They that set themselves to seeke Christ, shall not onely *see* Christ, but shall be *seene* of Christ. How many of the multitude see Christ, crowd, and touch Christ, and yet are not once minded, nor regarded by Christ? But *Zacheus* who is thus painfully industrious to see Christ, both *sees*, and is *seene*.

2 *Secondly*, Hee not onely sees Christ, and is seene of him, but hee *heares* Christ, and heares him call him by his *name*, and in particular to speak to him. For Christ to speake to him, and to speake to him by name,

name, being a man he had never ſeene before, how muſt this needs affect and raviſh his heart?

3 Thirdly, hee *invites* himſelfe home to his houſe, to be his gueſt, to eat and drinke with him. If he had but barely ſeene Chriſt, it had beene ſome content, he had not altogether loſt his end. But that's not all, Chriſt lookes up to him, caſts up a gracious looke towards him. Oh what a ſweet comfort is it, to have Chriſt looke graciouſly towards one! And yet that's not all neither, but Chriſt ſpeakes to him by name, *Zacheus*: As if hee had ſaid, Though thou knoweſt not me, nor I ever ſaw thee before, yet that thou mayeſt know that I take ſpeciall notice of thee, and beare a ſpeciall favour to thee, *Loe, I call thee by thy Name.* The good Shepherd *knowes his Sheepe, and calls them by name, Iohn* 10. Know therefore that I call thee by name, and call thee by name as one of my Sheepe. This was ſweet. If Chriſt had ſaid

no

no more but this, Well done *Zacheus*, thou out of a desire to see me hast taken paines, now see me, look upon me thy fill, that had beene sweet; but here is more yet, *Zacheus*, *come downe*, I will go to thine house, to thy Table with thee, thou shalt be my Host, and I will be thy guest. Since thou hast taken so much paines to run, and climbe, and hast by thy paines overcome all discouragements, Come, come downe *Zacheus*, thou shalt entertaine me, have me for thy guest, and have sweet fellowship and communion with me. So sweetly, so aboundantly, were *Zacheus*'s painfull endeavours recompensed. Oh, what sweet and precious figs doth *Zacheus* gather in this wilde fig-tree? Who would not *run* and *climbe*, and clamber with all his might into such a Tree, to pick such excellent fruit? When we therefore are to come to the Sacrament, do we the like. When we come to the Sacrament, would we not be glad to see Christ, to have

him look graciously upon us, to have communion with him, to have him invite himselfe to us, to have him be a guest in our hearts? Would we not be glad to have it thus with us? Surely there is little comfort in the Sacrament, when it is not thus with us. Word and Sacrament both, are but dead and dull services when Christ is not seene in them; when we heare not his voice, see not his face in them. Therefore when we are to come to the Sacrament, looke to that, and provide for it before-hand; that when we are come, we may see Christ, have him see and owne us. But how may that be done? Set thine heart, first, strongly to desire to see Christ; and then though thou may have discouragements, that there is a *multitude*, and a *crowd* of duties to be done, and that thy *stature* and strength is very little, and therefore no great hope that thou shouldest get the sight of Christ in the Ordinance; yet for all that, hold on thy desires to see Christ,

Christ, and *run* before, and get up, and though it cannot be done without much adoe, yet *climbe up into the Sycamore Tree*, and thou shalt see Christ, and have communion with him from the top of that Tree. I, but what is that *Sycamore Tree?* what is this *running before?* what is this *climbing up?* It is out of a desire to see and enjoy Christ in his Ordinance, an industrious paines-taking in private duties of preparation, examination, excitation, and renewing of faith and repentance, and striving in prayer with God. This is *running before*, this is *climbing up into the Sycamore Tree.* And whosoever takes paines beforehand, in the fore-named and forehandled duties of preparation, he runs before, he climbes up into the *Sycamore*, & shall speed as happily as *Zacheus* did; shal from the top of that *Sycamore*, so painfully climbed, see Christ, and enjoy fellowship with him.

All that come to the Sacrament

ſay they deſire to ſee Chriſt, and injoy him there; and yet to how many doth Chriſt ſay in effect, at the Sacrament, as the *Lord* ſpeakes to *Ezekiel*, *Ezek.* 12. 18. *Son of man, eat thy bread with quaking, and drink thy water with trembling.* So, Son of man, eat thy Sacramentall bread with quaking, and drinke the Sacramentall wine with trembling, Go, get your wayes home with a drooping, and an heavie heart. But why ſhould they ſo do? becauſe they ſee not Chriſt, nor Chriſt looks not at them, vouchſafes no fellowſhip with them in his Ordinance. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, ſayes he, Eccleſ.* 9. 7. *for God now accepts thy workes*: but contrarily may it be ſaid to many, *Go thy way, eat thy bread* at the Sacrament, with ſorrow, and *drink thy wine* at the Sacrament, with an heavie heart, *for God accepts not thy work*, nor thy ſervice herein. Chriſt doth not looke upon thee, doth not invite himſelfe to

to thee. And what may the reason of it be? Men say, they desire to see and injoy Christ in the Sacrament, but they doe not *run before*, they doe not take paines to *climbe up into the Sycamore Tree*. Their desires are, idle, lazie, slothfull; there is no industrious preparation, no industrious examination, no industrious renewing faith and repentance, there is no industrious praying, and painfull seeking of God before-hand. And hence is our mischiefe and miscarriage, *we run not, we climbe not*, and therefore *we see not*. So long as *Zacheus* kept on the ground, he saw not *Christ*, nor could see him; but when he had *run before*, and *climbed*, then he doth more than see him. Our desires keepe on the ground, we spend no time, wee take no paines, the week, and the day before, and therefore we misse the comfortable sight of Christ in the Sacrament. But let our desires be once *running* and *climbing* desires, let them once get up in the *Sycamore*

Tree, and they ſhall finde fruit worth the *running* and the *climbing* for, *Pro.* 27.18. *Whoſo keepes the Fig tree, ſhall eat the fruit thereof*; ſo, he that *climbs the Fig-tree, ſhall eat the fruit thereof.* We muſt not thinke that theſe Figs will drop into our mouthes, they muſt climbe for them that will have them, and climbing is painfull. They that will take *Zacheus*'s paines, ſhall reape *Zacheus*'s gaines. A little faith, a faith of as *ſmall a ſtature* as *Zacheus*, if it be induſtrious, and will take paines before-hand, will helpe a man to great benefit and comfort from Chriſt in his Ordinance. Though induſtrious preparation, examination, prayer, &c. be teadious and wearieſome to ſloathfull fleſh, and that pretends a *preſſe* and a *crowd* of earthly buſineſſes that muſt be lookt to, and a *crowd* of duties to be done, that will keepe a man off from a poſſibility of ſeeing Chriſt; yet all the wearieſomeneſſe notwithſtanding, and *preſſe* of ſecular buſineſſe notwithſtanding, hold

hold thy ſelfe cloſely to this worke, there will come that comfort, and that ſweet in the Sacrament, that will pay for all. Though it were troubleſome to *run before*, though it were a matter of trouble and difficulty to *climbe* and *clamber* into the *Sycamore Tree*, yet findes *Zacheus* that precious fruit therein, that richly payd him for all his paines. Now beſides all this paines in our own perſonall preparation, we muſt alſo know that we muſt have a care to prepare others, as wee ſtand charged with them in their ſeverall relations to us. Miniſters muſt not onely prepare themſelves, but muſt do their beſt to prepare their people. As *Ioſiah* ſpeakes to them, 2 *Chron.* 35. 6. *Sanctifie your ſelves, and prepare your brethren:* ſo it may be ſaid to Miniſters, ſanctifie your ſelves, and prepare your people: ſo to Parents, ſanctifie your ſelves, and prepare your children: ſo to Maſters and Governours, ſanctifie your ſelves; and prepare your ſervants

vants and your Families. See *Exod.* 12. 26, 27. *It ſhall come to paſſe, that when your children ſhall ſay, What mean you by this ſervice, that ye ſhall ſay, It is the Sacrifice of the Lords Paſſeover, &c.* And Verſ. 48. *When a ſtranger ſhall ſojourne with thee, and will keepe the Paſſeover to the Lord, let all his males bee circumciſed, &c.* Such whom it concerned, muſt looke that he were prepared before he came. Thou therfore that haſt others under thy charg, have a care to prepare them, inſtruct them, direct them, call upon them to have a care to come in due Order. If thou know'ſt any ſin or evill in them, admoniſh them, and adviſe them to repentance for it, and to a reſolution to a reformation of it before they come to the Sacrament. And thus much for preparation to the Sacrament.

Ob. But when I have done all that I can, I muſt ſay, I am an unprofitable ſervant. *When ye have done all theſe things which are commanded you,* ſayes our

our Saviour, ſay, *We are unprofitable ſervants, we have done that which was our duty to do.* The Lord then be mercifull unto me; for if when I have done all that is commanded me, and when I have done that which is my duty to doe, I muſt ſay, I am an unprofitable ſervant; then how much more muſt I ſay it, that am far ſhort of doing all that in this particular I am commanded to do, and have not done that which is my duty to do? I doubt therefore that I may not come to the Sacrament, becauſe I cannot finde my ſelfe thus prepared; I were better keepe away than come, unleſſe I were thus prepared. I have done what I poſſibly can do, but alas, how ſhort am I of what is required?

Anſw. 1. Firſt, have recourſe here to that which before was ſaid in the laſt point of the ſecond Chapter. Labour and endeavour to be as exactly prepared as poſſibly thou canſt, but if thou canſt not attaine to that meaſure and degree of preparation thou deſireſt,

desireſt, yet if thy heart witneſſe to thee, that what is wanting in thy preparation, is not from ſloth, idleneſſe, and lothneſſe to take paines, but it is the higheſt degree that with all thy paines thou art able to attaine unto; I ſay unto thee in this caſe, as *Saul* ſpake to *David* in that, 1 *Sam.* 17. 37. *Goe, and the Lord be with thee.* Go to the Sacrament, and feare not, but that the Lord will be with thee.

2 Secondly, if indeed thou haſt no faith, no repentance at all wrought or renewed in thee, I would in any caſe adviſe thee to forbeare; *for why ſhouldeſt thou deſtroy thy ſelfe*, as *Salomon* ſpeakes in that caſe, *Eccl.* 7. 16. But now deale uprightly, as in Gods preſence, and take heed as well of bearing falſe witneſſe againſt thy ſelf, as againſt thy neighbour. It is a ſin to beare falſe witneſſe againſt thy ſelfe, as well as to foredoe thy ſelfe, and therefore make conſcience of it, deale ſincerely therefore. Dareſt thou confidently, and upon unqueſtionable

ble grounds affirme it, that thou haſt no faith, no repentance? I much feare me, ſayeſt thou, that I have not. That is not the point what thou feareſt, but what thou aſſuredly knoweſt. A man may have much faith that feares hee hath none: yea, there may bee greateſt faith, where there be greateſt feares. Thou, upon ſerious examination of thine owne condition, not upon an ignorant ſelfe-love, dareſt not for a world, reſolutely and peremptorily ſay, thou haſt no faith, no grace, no part in Chriſt; then take heed how thou upon thy feares forbeare Gods Ordinance.

3 Thirdly, if thou have done thine utmoſt in the ſincerity of thy ſpirit to fit thy ſelfe for the duty, and thine heart charges thee, neither with any groſſe guilt in thy life, nor with any ſlothfull formality in thy preparation, though thou canſt not finde thy ſelfe ſo fitted as thou wouldeſt, yet go to the Ordinance, if it be upon conſcience of giving God obedience.

Chriſt

Chriſt commands the uſe of the *Sacrament*, *Doe this in remembrance of me.* Now though thine owne feares diſcourage and diſ-hearten thee, and when thou lookeſt at thy ſelfe, thou feareſt to go; yet if when thou lookeſt at Gods commandement, and in the conſcience of it feareſt to ſtay away, here in this conflict of feares, let this laſt feare get the victory; and be more afraid to ſtay from the Sacrament, in regard of Gods commandement, then to come to the Sacrament in regard of thy diſcouragement. Gods commandement ſayes *Go*, thine own diſcouragements ſayes *Goe not.* Give obedience rather to Gods commandement, than to thine owne feares. Obedience yeelded to God, out of pure conſcience to his commandement; yeelded, I ſay, againſt diſcouragements and feares, may be no whit inferiour unto, nor leſſe acceptable then a preparation in a more exact and excellent degree then yet thou haſt. Such obedience

is moſt excellent and moſt acceptable; for that is the moſt excellent obedience, when there is nothing elſe to toll and draw us on but only *Gods* commandement. When a man finds himſelfe in ſuch a frame of ſpirit, as that he queſtions not but to meet with comfort, and a good anſwer at the Sacrament; then poſſibly not Gods commandement, but that comfort may rather ſeeme to draw him to the duty. But now when a man hath ſome diſcouragements, in regard of the feares of the indiſpoſition of his ſpirit, and yet in regard of *Gods* commandement, dares not abſent himſelf, dares not but go: it is cleere, that ſuch obedience is *pure obedience*, becauſe there is nothing to draw him on but Gods commandement, and that hee doth the duty upon this ground, Becauſe God will have him do it, & that he doth it more for *Gods* ſake, than his own. Excellent is that *Exo.*14.15. *The Lord ſaid unto Moſes, ſpeak unto the children of Iſrael that they go forward.* Forwards:

Why, there was great danger before them, they go upon a manifeſt danger, the Sea is before them. As good go *backward* to the Ægyptians, or as good *ſtand ſtill* and let the Ægyptians come and put them to the ſword, as to *goe forward*. It is but death to ſtand ſtill, but death to go backward, and it is no better than death to goe forward. What ſafety can be expected by going into the Sea? Well, for all this, *ſpeake to the children of Iſrael that they go forward*. Now to go forward, becauſe God commands it, when nothing but preſent danger in ſight, was an argument of pure obedience: it was not ſafety, but conſcience of obedience to Gods commandement, that carried them *forwards*. A man in the truth and ſincerity of his ſpirit hath done his utmoſt in his preparation, and yet his heart miſgives him that he ſhall ſin to go to the Sacrament, and that he ſhall run himſelfe upon a manifeſt danger; ſpeake unto ſuch a man *that he go forward*, becauſe

becauſe God commands him to doe him this ſervice, and his going forward in obedience, being pure obedience, it ſhall returne him at laſt as great comfort, as if he had beene ſo prepared as his deſire was to have beene.

Object. I, but my heart is full of feares and doubts; I feare and tremble to come to Gods Ordinance in my feares.

Anſw. Yet come; Feares in comming are no barre to comfort. Thou mayeſt come in *feare*, and yet goe away with much *comfort*. See *Mark* 5.33. *The Woman* fearing and trembling *came and fell downe before him.* And what ſayes Chriſt to her? Verſ. 34. *Daughter, go in peace.* She comes to Chriſt with *feare*, ſhe goes away in *peace*; ſhe came *trembling*, ſhe goes away *rejoycing*. If her feare and trembling had kept her from *Chriſt*, ſhe had miſſed of that ſweet and comfortable anſwer, *Daughter, go in peace.* We know not what comfort we deprive

prive our ſelves of, when we ſuffer our feares and jealouſies to prevaile ſo farre with us, as to keepe us from Chriſt in his Ordinances.

Object. But my feare is, that I ſhall not meet with Chriſt, nor finde him in his Ordinance, and therefore what ſhould I do there?

Anſw. A man may then meet with Chriſt, and find him, when he leaſt of all hopes to finde him. *Mary* meets with Chriſt, *Iohn* 20. 15. and ſuppoſes he had beene the Gardiner, and accordingly inquires of him as of the Gardiner, Where hee had laid Chriſt. But yet before an anſwer could be returned her, ſhe turned her ſelfe from him, for when Chriſt ſpeakes to her, Verſ. 16. *She turnes her ſelfe to him.* Therefore ſhe had turned away from him, as thinking it a bootleſſe buſineſſe to ſtand talking with him, and inquiring of him about finding of Chriſt. And juſt when ſhe as hopeleſſe of finding Chriſt by him, *turnes her ſelfe from him,* Chriſt cals

calls her by her name, *Mary*. So that a man may often finde Christ, when he least hopes for it. Therefore though thou hast but little hope to finde Christ at the Sacrament, yet *turne not* from it, but come to Christ in his Ordinance, even then when thou least hopest for it, mayest then heare so gratious a compellation from CHRIST, as may make thy soule joyfully eccho backe againe, *Rabboni*.

Chap. 19. *Meditation, and exercise of Repentance at the Sacrament.*

A Communicant being thus fitted and prepared, and being now come to the Lords Table, it followes to consider, what behaviour is there required of him. It is not enough for a man to dresse, and trime up himselfe in his handsomer apparell before

he comes to a great mans table, but there is a great care also to be had of that carriage, and behaviour that beseemes such a mans table, and person. Though a man come handsome, and cleanely apparel'd to a great mans Table, yet hee may there carry himselfe so rudely, unmannerly, and uncivilly that hee may give great offence. As therefore wee must have a care to get our hearts into an holy, and fitting frame before we come, so no lesse must our care bee to have them in a convenient frame *during* the time of the whole action. *Though* a man have bestowed much paines with his heart before his comming, yet, if there bee not a care of due behaviour in the action, all his former paines may bee lost. Though the Priests had been carefull to have washed themselves, and to put on their Priestly garments, yet might they be guilty of irregularities at the Altar in not placing the wood, or the parts of the sacrifice in due order, *Leviticus* 1.

Therefore

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Therefore as the Apoſtle ſpeakes in the generall, ſo it may be ſaid in this particular, 2 *Iohn* 8. *Looke to your ſelves that wee looſe not thoſe things which wee have wrought*, &c. So looke to your ſelves when yee have beſtowed a great deale of time, and paines in preparation, that by a looſe, and careleſſe carriage in the duely doing, you looſe not the things you have done. There muſt bee a care therefore of the duties to be done in the Action, *Duties convenient*. There bee ſome duties in which the whole congregation joyne together, in which we muſt take heed of all looſeneſſe, and evagation of ſpirit, eſpecially expreſt in idle gazing about, have a care to hold the heart cloſe to all thoſe duties in which all joyne together. But I meane not to inſiſt in theſe. There are therefore ſome ſpeciall; and perſonall duties that every one is particularly by himſelfe to performe, and thoſe have a ſpeciall care of. The duty in generall to be done

at the Sacrament. 16. *The offering up of our selves to God in an holy, and spirituall disposition in receiving of the Supper.* This generall branches it selfe into diverse particulars. And they are these.

1. First, solemne, serious and deepe *meditation.* A leading duty to others that follow, and that which onely furthers them. There must bee an heart enlarged with godly sorrow for sinne, there must be compunction, and contrition of spirit. It is meditation that must fit for it, and bring that, and lay that to the heart which must bruise it. Meditation gives a man a sight, and knowledge of himselfe, of his sinnes, of the riches of Gods mercies in Christ, and such knowledge is it which workes compunction of spirit. We are to be taken up in duties of Thankesgiving, and to bee more than ordinarily enlarged therein. There is no such way to enlarge the heart in that duty, as by meditation to heate and warme our hearts.

Meditatio siquidem paſcit ſcientiam, ſcientia compunctionem, compunctio devotionem. Inter opera *Auguſt. l. 3. de Spir. & anima.*

So

So *Pſalme* 104. 33. 34. *I will ſing unto the Lord as long as I live, I will ſing praiſe unto my God whileſt I have my being, my meditation of him ſhall bee ſweete, I will be glad in the Lord.* There is nothing ſo feeds ſpirituall joy, and ſo maintaines and holds up that holy flame that ſhould be in a mans heart in the duty of thankeſgiving, as doth meditation. That is the *Oyle* and the *Fuell* that keepes ſuch fire burning. The ſweeter our meditation is, the more is the heart prepared, and enlarged to prayſes, thankeſgiving, and joy in the Lord. Therefore a ſpeciall duty to bee done at the Sacrament is, to take up our hearts with ſerious meditation. And for the better raiſing and feeding meditation, it is good when we are come to the Lords Table, to doe as *Solomon* wiſhes us to doe in that caſe, *Proverbs* 23. 1. *When thou ſitteſt to eate with a Ruler, conſider diligently what is before thee.* He adviſes it for a mans better caution, if hee be a man given to his appe-

tite, that hee may not be desirous of such dainties as are set before him. But in this case it is good to consider *what is set before us* to provoke our appetite, and to stirre up in us a longing after those dainties. Consider therefore what is set before thee, what is done before thee. Consider the Sacramentall elements, the sacramentall promises, and sacramentall actions. Here then wee see Bread, and Wine set before us, and not bare bread and wine, but the sacramentall Body, and Blood of Christ: *This is my Body, This is my Blood.* Behold then what a Feast God hath prepared for us; such a feast as that: *Isa.* 25. 6. *A feast of fat things, a feast of wines on the lees, of fat things, full of marrow, of wines on the lees well refined.* Alas! how leane are our soules? What hunger-starved spirits have wee? But here be fat things, full of marrow to feed, and fat our leane soules. How dead and dull are our hearts; but here is wine upon the lees, here is wine that goes

downe ſweetly, that will cauſe the lips of thoſe that are aſleepe, to ſpeake, that will refreſh & ſweetly quicken our ſpirits. Here wee ſee this Bread broken, this Wine powred out. Here we ſee Chriſt crucified before our eyes; now we ſee him hanging, and bleeding upon the croſſe, wee now ſee him preſſed, and cruſhed under the heavie preſſure of his Fathers infinite wrath: Now we ſee him in the Garden in his bloody ſweate. Now may wee behold him under the bitter conflict, with his Fathers wrath upon the croſſe. *Behold the man*, ſaies *Pilate*, That is our duty to doe now by meditation, to repreſent unto our ſelves the bitterneſſe of Chriſt's paſſion: *Exod.* 24. 8. *And Moſes tooke the blood, and ſprinkled it on the people, and ſaid: Behold the blood of the Covenant.* So here: *Behold the Lambe of God that takes away the ſins of the world: Ioh.* 1. and *behold the blood* of that innocent, and ſpotleſſe Lambe; yea, behold him now ſhedding his precious blood to take away

Celebrantes cõmonemur quaſi ungulam findens, & ruminans pecus revocare ad fauces & ruminationem commoſcere Dominicæ inſtitutionis exemplum, ut ſemper paſſio ſit in memoria, &c. *Cyprian. de cœna Dom.* Meditatio tumbat livores vulnerum, fixuras clavorum, lanceam in acetum, perfecutoris ſævitiam, Apoſtolorum fugam, & mortem turpiſſimam, corporis ſepulturam. *Bernard. Hom. de duob. Diſcip. euntib. ad Em.*

the ſinnes of the world, and looke upon him as the *Scape-goat*, bearing, and carrying our ſinnes upon him. Repreſent we unto our ſelves in our meditations, as lively as wee are able, all the ſorrowes of Chriſt's paſſion. How prodigious a darkeneſſe was there at Chriſt's paſſion for three houres together? Surely a ſpeciall end of this darkneſſe, was to ſhew the dreadfull and horrible wrath of God againſt his owne Sonne, now hanging on the croſſe, a ſacrifice for the world's ſinnes, was it nothing, or was it but a ſmall matter that God did manifeſt his wrath againſt him, by letting looſe the tongues, and hands of all his carnall enemies againſt him, but that the Lord himſelfe from heaven would reveale his wrath againſt the unrighteouſneſſe of the world, which now lay upon him. Now ſtood Chriſt in our ſtead, we ſhould have ſuffered the horrour of darkeneſſe for ever, even that *blackneſſe of darkneſſe*, as *Iude* calls it. Now Chriſt

Pſ. 26. 6.

under-

undertaking for us he ſuffers *darkneſſe*. And God by this, as by a viſible ſigne, would teſtifie, that the *blackneſſe of darkeneſſe*, cauſed by Gods wrath for ſin, was upon him. Thereby conceive wee in ſome ſort the ſad plight, and wofull agony in which Chriſt then was. God cauſes *the Sun to ſhine upon the Iuſt, and the unjuſt*, Mat. 5. 45. But now, that Chriſt is a ſacrifice for our ſinnes, and to ſuffer his Fathers wrath for them, he muſt not have ſo much as the common comfort of the light of the Sunne, but as if hee were of all vnjuſt ones the moſt unjuſt; the very light of the Sunne ſhall be taken from him, and hee be left in horrid darkneſſe. Do but looke upon Chriſt on the croſſe, under all our ſins lying upon him, and how heavie a preſſe, how ponderous a waight was that? But conſider beſides this, how many were the paines of his body by their inhumane, and barbarous uſages? what was the bitter exacerbation of his Spirit, by ſo many baſe and ignominious

nious reproches of all his malignant opposites, what, was it nothing to be scourged? to give his cheekes to the smiters? to be spitefully intreated, to be spitted on, and indure all those outragious insolencies of his enemies before, and at his crucifying? Oh! how bitter were these things? But consider besides all this, to have all the power of Hell against him, and all those Lyons, Bulls, Vnicornes, and Dogs, to be taken up, and imployed in assaulting and afflicting him. Oh! how past all conception of the understanding of man was the smart of this misery? Heere was *Earth* against him; here was *Hell* against him. And yet *Earth* and *Hell* not enough, but *Heaven* it selfe against him. After all this, to have God his Father from *Heaven* by this prodigious, dreadfull, and long darkenesse, to testifie his wrath against him: here was that which added waight and perfection to all the rest. To be three whole houres together under a visible signe

of

of the darkeneſſe of Gods countenance, under the darkeneſſe of the ſenſe of his wrath, witneſſed from Heaven, by the darkeneſſe of the Sun: how bitter, and ſharp a conflict was this above all the reſt? Thus repreſent we to our ſelves Chriſt hanging on the croſſe; thus, *Behold the Lambe of God* roſting in the fire of wrath; yea, further, After that we have ſeene Chriſt thus for three houres ſpace in deepe ſilence, conflicting in this time of darkneſſe with all theſe ſorrowes, Now as not able any longer to hold his peace, thinke wee that we heare him by that formidable cry, manifeſting the bitterneſſe, and unutterable extremity of his paſſion: *My God, my God, Why haſt thou forſaken me?* All theſe three darke houres was Chriſt drinking this bitter cup, and now at the third houres end was he come to the dregs and lees of it. This was the ſharpeſt paroxiſme and fit of his paſſion. Now were the envenomed arrowes of the Almighty ſhot

up

up to the heads in his ſoule. And how can we ſee, and heare Chriſt ſuffering all this for us, and not withall in our meditations ſtand aſtoniſhed at the heynouſneſſe and hideouſneſſe of our ſinnes, for which no other way of expiation could be made, but by this bitter paſſion of Chriſt. Behold in the paſſion of Chriſt as in a glaſſe, the greatneſſe of ſinne. Thinke we ſadly with our ſelves, Surely ſinne againſt God muſt needs be more than men commonly eſteeme it. It could be no ſmall matter for which the deare Sonne of God did ſuffer ſuch horrible and dreadfull torments on the croſſe. Let we out our hearts therefore here in the meditation of the greatneſſe of our ſinnes. And withall, let we put our hearts eſpecially in the meditation and admiration of ſuch unmatchable love and goodneſſe as God hath ſhewen in the worke of our Redemption. Labour to comprehend, what is the *bredth*, and *length*, and *depth*, and *height*;

Ad victimam illam pendentem in cruce nos conferemus. Ibi vere contemplabimur Deum, ibi in ipſum cor Dei introſpiciemus, quod ſit miſericors, quod nobis mortem peccatoris, &c. *Luther in Gen. 19.*

height; and to *know, and see the love of Christ, which passeth knowledge.* What heart is able sufficiently to admire the depth of the riches, the bottomelesse depth, the unfadomable depth of the riches of Gods love, and mercy in Christ. How may wee with *David* cry out: *Lord, what is man that thou art mindefull of him?* Psalm. 8. 4. and upon a better ground with *Iob*, Iob 7. 17. *What is man, that thou shouldest magnifie him? and that thou shouldest set thine heart upon him?* especially that thou shouldest so be mindefull of him, that thou shouldest set thine heart upon him, as to give the Sonne of thy love to suffer the cursed death of the crosse, to make us cursed children, firebrands of hell, damned hellhounds, heires of blessings and eternall life: Is not here matter of meditation and admiration to take up all the thoughts and hearts of men and Angels. And how should such love fire and inflame our hearts with holy love

to

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Tribue ut concaleat cor meum intra me, & in meditatione mea exardescat ignis. *Aug. medit. c. 17.*

to God, and Christ? How should our hearts grow warme, and hot within us? That as *David* speakes in another case, *Psalme* 39. 3. *Mine heart was hot within me, whilest I was musing, the fire burned.* So whilest we are thus musing, and meditating of the love of Christ in his passion, the fire should burne, and our hearts should waxe hot within us, the fire, and flame of our love to Christ should kindle, and grow hot in our hearts. The view of his passion should worke in us an holy passion of love. The view of his wounds should wound our hearts with holy, and enlarged affection to him. Follow, and goe along with CHRIST in all his sufferings in thy meditations. Begin where his passion began, *Iohn* 12. 27. follow him thence into the Garden, from thence into the High Priests Hall, from thence into the Iudgement Hall, from thence to the Crosse. There is not a passage in all the story that affordes not matter of meditation; and not a

Rogo te per illa salutifera vulnera tua quæ passus es in cruce pro salute nostra, e quibus emanavit pretiosus ille sanguis quo sumus redempti: vulnera hanc animam meam peccatricem, pro qua etiam mori dignatus es: vulnera eam igneo & potentissimo telo tuæ nimiæ Charitatis---Confige cor meum jaculo tui amoris, ut dicat tibi anima mea, Charitate tua vulnerata sum, &c. *Aug. lib. medit. c. 37.*

meditation

meditation that may not ſet forth his love to thee, and kindle thine to him. Thus therefore at the Sacrament ſhould our hearts be imployed in the meditation of CHRISTS death, and paſſion, and thus ſhould we make that good, *Cant.* 1. 12. *Whileſt the King Sits at his Table, my ſpikenard ſends forth the ſmell thereof:* that is, whileſt CHRIST had communion with me, my graces were exerciſed, and manifeſted themſelves, even then whileſt I had fellowſhip with him. As CHRIST ſate at Table *Mary tooke a pound of oyntment, of Spikenard very coſtly, and annoynted the feete of Ieſus, and the houſe was filled with the odour of the oyntment.* So the King ſits at his table, and when wee ſit at his table in the Sacrament, we ſhold cauſe our *ſpikenards to ſend forth, the ſmell thereof.* That we do, when in the ordinance we take up our hearts with the holy meditations of the love of *Chriſt*, in his bitter paſſion. Such holy meditations are the *ſmell of the ſpikenards*,

ſpikenards, and are as pleaſing to *Chriſt* as *Maries ſpikenard* was, that filled the whole houſe with the odour therof. This Chriſt commandes, and makes it one maine end of the Inſtitution of the Sacrament. *Doe this in remembrance of me*, therefore appointed he the Sacrament, that therein we might in ſpeciall manner meditate upon his paſſion, and his love to us therein. *David* had a *Pſalme of Remembrance*, *Pſalme* 38. in the title. But for the death of Chriſt, his love in it, and the benefits by it, we have not onely ſome *Pſalmes of Remembrance*, as *Pſalme* 16. 22, and 69. and others, but beſides, the Lord Chriſt hath to the worlds end appointed a *Sacrament of Remembrance*, that this great worke of Christs death, and his infinite love, and mercy therin might above all other workes bee meditated upon, and had in remembrance. One ſpecially in the Evangeliſts is worth our notice. Some of Chriſts workes are ſpecified only by one

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one Evangeliſt, at his turning of Water to wine, as his healing the ſick man at the poole of *Bethesda*, his healing that blind man, *Ioh.* 9. Some of them are ſpecified by two Evangeliſts, as the hiſtory of Chriſts birth by *Matthew*, and *Luke*. Some things are recorded by three of them as the Inſtitution of the Sacrament of the Supper. But as for Chriſts death, and Paſſion it is recorded by them all foure. Onely two write the Hiſtory of his birth, but all foure the Hiſtory of his death, without doubt to teach us, that though all Chriſts workes, and actions are to be ſeriouſly minded, meditated upon, and remembred, yet none ſo ſpeciall as his death, and ſufferings. And therefore ſpecially ſhould his death be meditated upon at the Sacrament, whoſe inſtitution was purpoſely for the remembrance of it. Therefore ought men to make ſpeciall conſcience of this duely. How cold, and dead a remembrance of Chriſts death is the

receiving of the Sacrament without this ſerious meditation of the bitterneſſe of his death, and the ſweetneſſe of his love therein? Wee make not good the end of the Sacrament without it, yea wee as much as in us lyes make the Sacrament but a dumbe ſhew. What remembrance is there of *Chriſts* death in ſuch receiving the Sacrament? Makes it bee in a freſh crucifying him againe by our unworthy receiving.

2 *Secondly*, An exerciſe of *Repentance*. And this exerciſe of *Repentance* muſt be in two things.

1. *Firſt*, in *godly ſorrow* for ſinne.
2. *Secondly*, in a ſolemne *renewing* of our *Covenants* with *God*.

1. *Firſt*, in *godly ſorrow for ſinne*, for our owne ſinnes in particular for which Chriſt did undergoe all that ſorrow, and ſmart in his ſufferings. Wee have in the Sacrament a repreſentation of the ſufferings of Chriſt, wee

wee have him crucified before our eyes. *Behold*, saies *Iohn*, *the Lambe of God, that takes away the sinnes of the world*. In the Sacrament should we behold him taking away the sinnes of the world. In it we see, and behold Christ crucified, wee see his hands, feete, and side pierced, now this sight should so affect us, as it should pierce the very hearts of us. What? The blessed Sonne of GOD to strip himselfe of his glory, to humble and abase himselfe to the ignominious, and accursed death of the Crosse? The glorious Sonne of GOD thus abused, and abased, Why? How comes this about? The only begotten Sonne of the Father to make such bitter lamentation, *My God, my God, why hast thou forsaken me?* What may the cause of all this be? Alas, all this was for our sinnes. It was not Iudas, not the Iewes, not Pilate, not the Souldiers, but they were our sinnes, thy sinnes, my sinnes that put the Sonne of God to all his sorrow. We, we, and none

but we were the evill beasts that devour'd this *Ioseph*. Our sinnes were so heinous, and had so provoked the Iustice of God, that there was no way to satisfie Gods Iustice, to appease his wrath, and to make our atonement, but by the pretious bloud of the Sonne of God crucified on the Crosse. And shall I now see my sins lye so heavy upon him, as to make him sweate bloud; shall I see him even squeezed under the huge weight of my sinnes; shall I see my sinnes crowne him with thornes, nayle his hands, and feete to the Crosse, Gore his side with the speare, with an unpierced heart? Oh the deepe sorrow that our hearts should bee leavened withall when wee see *Christs* body bruising, and bleeding in the Sacrament. *Christ* our Passeover is sanctified for us. The Passeover was to be eaten with *bitter herbes*, or withbitternesse, *Exod.* 12.5. And how happy is that soule, that in this respect can say at the Sacrament as, *Lamen.* 3.15.

3. 15. *Hee hath filled me with bitterneſſe, hee hath made me drunken with wormewood?* It ſhould bee with us at the Sacrament as with them, *Zech.* 12. 10. *They ſhall looke upon him whom they have pierced.* And how ſhall that ſight affect them? *And they ſhall mourne and bee in bitterneſſe for him, as one that mournes for his only ſonne, as one that is in bitterneſſe for his firſt borne.* How bitterly will ſuch a man mourne? So bitterly ſhall they mourne when they looke upon Chriſt whom they have pierced. And great reaſon, for is it not a matter of greater ſorrow to pierce the only Son of God, the firſt borne, the firſt begotten from the dead, then to looſe one onely, or firſt begotten ſonne? So here in the Sacrament we looke upon Chriſt whom wee have pierced, this ſight ſhould fill our hearts with bitterneſſe, ſhould make our hearts full of ſorrow. Not only with an *Hiſtoricall* ſorrow, or a ſorrow of *naturall compaſſion* when

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Homini non est necessarium ut Christũ in ipsius passione deploret sed magis seipsũ in Christo. *Luther.*

Si vis ipsum cognoscere, sicut se fregit, ita te frange: quia qui dicit se in Christo manere, debet sicut ille ambulavit, & ipse ambulare. *Bern. hom. de duob. discumb. ad Em.*

wee heare or see, some sad, or sorrowfull event, this is nothing, but with a *practicall* sorrow, with an unfained sorrow of heart, that wee by our personall sinnes have had our hands imbrued in the bloud of the Sonne of GOD, that our sinnes envenomed those thornes, those nayles that pierced him, and by their venome made them put him to such bitter anguish. Have we hearts conformeable to the Christ wee see in the Sacrament. Thou beholdest a broken Christ, thou beholdest a bleeding Christ, thou beholdest a bleeding Christ, behold him therefore with a broken heart, with a bleeding heart, with a pierced spirit. So behold Christ in the Sacrament, as the Virgin Mary his Mother beheld him on the Crosse. And how was that? *Woman*, sayes Christ, *behold thy Son.* How did shee behold him? *Simeon* tells her, *Luk.* 2. 35. *That a sword shall passe thorow her soule.* Then did a sword pierce thorow her soule when she

ſhe beheld him pierced on the Croſſe, that ſight was a ſword through the heart of her. So when wee ſee him pierced in the Sacrament, it ſhould be as a dagger in our hearts. Oh wretch that I am, that my ſinnes have beene thornes on his head, nayles in his hands, and feete, a ſpeare in his ſide: LORD, ſaies *David*, when he ſaw the people ſlaughtred by the Angels ſword, *loe I have ſinned, and I have done wickedly, but theſe ſheepe, what have they done?* 2 *Sam.* 24. 17. So ſay here, Io I have ſinned, I have done wickedly, but this Innocent, and Immaculate Lambe, what hath he done? It is I that have ſinned, and it is thou Oh LORD that haſt ſmarted. It is I that have ſinned, and it is thou Oh *Lord* that haſt ſuffered. It is I that have put thee to all theſe ſorrowes, my oathes, my uncleanneſſes, my luſts, my covetouſneſſe, my drunkenneſſe, *&c.* Theſe were the Iudaſſes that betrayed thee, theſe were the Iewes that crucified thee. *Lord* I

Eleſte puer Dei mei, quid tanta amaritudine, quid tanta confuſione dignum commiſeras? Prorſus nihil. Ego perditus homo totius proditionis tuæ cauſa extiti. Ego domine unam acerbam comedi, & dentes tui obſtupuerunt: quia quæ non rapuiſti tunc exvolvebas *Bernard. Serm.* de paſſ. Dom.

CHAP. 19.

have eaten the ſowre grapes, and thy teeth were ſet on edge, LORD I plaid the thiefe, and *thou reſtoredſt the things thou tookeſt not.*

Doe this, ſayes *Chriſt, in Remembrance of me.* Hee would have the Sacrament appointed to renew, and refreſh the remembrance of his ſufferings, that in the remembrance of his ſufferings wee might remember our owne ſinnes the cauſes of them, and bee deepely humbled for them. That as the Prophet ſpeakes in that caſe, *Lamen.* 3. 19, 20. *Remembring mine affliction, and my miſery, the worme-wood, and the gall, my ſoule hath them ſtill in remembrance, and is humbled in mee.* So in this caſe, remembring Chriſts affliction and his miſery, the gall and the worm-wood, our ſoule ſhould ſtill have them in remembrance, and be deepely humbled in us: what a ſweete temper were it to bee at the Sacrament with a melting heart? *Mine eye*, ſaith the Prophet, *affecteth mine heart, Lam.* 3. 51. how happy

happy that our eye could affect our heart? we have Christ crucified for our sinnes, in our eye at the Sacrament, ô that that which our eye sees could affect our heart with such sorrow for sinne as becomes. That our eye could affect our heart, and our heart could affect our eye, that whilest wee behold Christ shedding his bloud for our sinnes, we could be affected with such sorrow upon the sight of our eye, that our heart could melt out at our eyes, and shed teares for those sinnes for which wee see Christ shed his bloud. That we could turne the Sacrament of the Supper, into a *baptisme of teares*, and could wash, and baptise our selves with the teares of Repentance, as Saint *Cyprian* speakes. It was layde to the charge of those unkinde husbands, *Malach.* 2.13. that by their unkindnesses they caused their wives, when they should have been cheerefull in Gods service, to *cover the Altar of the Lord with teares with weeping, and with crying out in-*

vide quomodo his qui Christi commemorant passionem, inter sacra officia quasi per quosdam canales de interioribus fontibus egrediantur torrentes, & super omnes delicias lachrymis nectarijs anima delectetur---Nos matutinus est de caelestibus stillans, & quasi unctio spiritus mentem deliniens. Gemitus illos pietas excitat--& se sanatam & sanctificatam agnoscens fletibus se abluit, & lachrymis se baptizat. *Cyp.* de cæn. Dom.

insomuch that he regarded not the offering any more, nor received it with good will at their hands. But how happy were it with us that wee could so bee affected with our unkindnesse to CHRIST our Husband, that we could cover the *Lord's* Table with *our teares*, with *weeping*, and with *crying out*, how then would the *Lord* regarde our service the more, and *receive* our receiving *with good will at our hands?*

Vere potest conscindere cor meũ miserum, & sanguineis lachrimis madefacere: quia ecce creator meus pro me sanguinem rore profundit, nec levi quidem sed decurrente in terram. Væ misero cordi, quod tali, & tanto fidore non madescit perfusum. Bern. de pass. Dom. tract. c. 37.

Alas, alas, for the hardnesse of our hearts, that we can see our Lord all in his gore bloud for our sins, his bloud shedding upon the earth, and that our hearts cannot be rent, and bleed teares of bloud, that this bloud moystens not, and softens not our hard hearts! *Consider yee and call for the mourning women, and send for cunning women that they may come*, saith the Prophet, *Ier.* 9. 17, 18. *that they may come. And let them make haste, and take up a wailing for us, that our eyes may runne down with teares, and our eylids gush out with waters.*

waters. So when ye be come to the Lord's Table, *conſider ye, conſider ye,* what is before you. *Call for mourning* hearts, *call for mourning* affections, call for ſad, and ſighing ſpirits, *call for teares,* that your eyes may run downe with teares, and your eylids guſh out with waters. Say with the ſame Prophet, *Ier.9.1. Oh that mine head were waters, and mine eyes a fountaine of teares, that I might weepe, &c.* Ah our rocky hearts, *harder then the neither milſtone,* that cannot diſſolve into rivers of teares upon the view of ſo ſad a ſpectacle as the ſight of CHRIST hanging crucified on the Croſſe for our ſins. Smite LORD, thou that canſt bring water out of the rockes, and canſt turne the flint into a ſtanding poole, LORD ſmite thou this rocky heart, breake thou this heart of flint, and make the waters guſh out abundantly. And this is the firſt exerciſe of repentance at the Sacrament.

O lacrymæ, ubi vos ſubtraxiſtis? O lacrimæ ubi eſtis? Vbi eſtis fontes lachrymarum? Movemini obſecro ad fletum meum, fontes lachrymarum fluite ſuper faciem meã, Rigate maxillas meas Date mihi plancta ſi amarum. Ber. de mod. ben. viv. ſerm. 27.

Miſerum me, quomodo ſic inſenſata facta eſt anima mea.--Miſerum me, quomodo ſic induruit cor meum, ut oculi mei non indeſinenter producant flumina lachrymarum. Aug. med c. 34.

Percute Domine, percute obſecro hanc duriſſimam mentem meam.--& ſic de capite meo educ aquam immenſam, & de oculis meis verũ fontem lachrymarum. Aug. med c. 37.

2 The *ſecond* exerciſe of repentance

CHAP. 19.

Plinius sub Trajano scripsit solitos stato die convenire Christianos ante lucem, carmenq, Christo quasi Deo cõmuni voce dicere: Postea se Sacramento obstringere, non in scelus aliquod, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent. Centur. Magdeb. Cent. 2. c. 6.

tance at the Sacrament is in a solemne *renewing* of our *vowes*, and *covenant* with GOD to hate, forsake, and renounce all our former sins, lusts, vanities, unprofitablenesse, and to walke more closely, and watchfull then ever before. The word *Sacrament* is a latine word that signifies an *Oath*, to receive the *Sacrament* is to *take*, and *receive an Oath*, And when we receive the *Sacrament* we should binde our selves in a solemne Covenant with *God* to forsake all our sins, and to walk in new and better obedience before GOD. And that practice of repentance rises thus. In the *Sacrament* I see CHRIST crucified for my sins. And was CHRIST crucified for my sins? Surely then I resolve, and vow too, and covenant with *God* that I will use my sins as I see they have used CHRIST. They pierced him, I will pierce them, they killed, and put him to death, LORD I will doe by them, as they have done by thee, I will kill, crucifie, and put them to

to death. LORD CHRIST thou gaveſt thy ſelfe for me. Behold here I am, and here I give my ſelfe to thee. That ſame is to be done in the *Sacrament* which we finde, *Deut.* 26. 16, 17, 18. *This day the Lord hath commanded thee to doe theſe Statutes*, &c. *Thou haſt avouched the Lord this day to be thy God, and* &c. *And the Lord hath avouched thee this day*, &c. So may it bee ſaid of a *Sacrament* day; *This day* the LORD thy GOD hath commanded thee to keepe his Statutes, &c. And *this day* thou *haſt avouched* the LORD to be thy GOD, and to walke is his wayes, *&c.* And *this day* the LORD *hath avouched thee* to be one of his. There ſhould be in a *Sacrament* a *mutuall avouchment* between GOD, and his people. When wee come to the *Sacrament*, as wee come that GOD may *avouch* us for his people, ſo we ſhould come to *avouch* him for our GOD, and that we will keepe his Commandements. We can have no comfort in the uſe of the

the *Sacrament*, unleſſe in it *God avouch* us for his people. And wee have no reaſon to thinke that *God* will *avouch* us for his people, unleſſe wee will *avouch* him to be our GOD, and covenant with him the renouncing of our luſts, and yeelding him obedience. This therefore is to be done in the Sacrament, *Lord avouch me for thine, as I avouch, and covenant my ſelfe to be thine* in all obedience to thy Commandements.

It muſt be with us at a Sacrament, as it was with the *Iewes* of ancient in a Sacrifice. In Sacrifices the people did not onely offer their oblation, and performe that ſervice, but withall they did in Sacrificing renew, and make their covenauts afreſh, the covenants of offering up themſelves a living, and acceptable Sacrifice, of mortification of their brutiſh luſts, of an holy, and obedient life. So much implyes, as that *Rom.* 12.1. So that place, *Pſal.* 50.5. *Gather my Saints together, thoſe that have made a covenant*

nant with me by Sacrifice. Therefore in Sacrifices there was a making of covenant with GOD. The ſame muſt be done in the Sacrament of the Supper, wee muſt there renew our Baptiſmall covenant. For in the Sacrament there is, and muſt be a mutuall ſtipulation, and ſponſion betweene GOD, and the ſoule of a Communicant, that as we expect GOD ſhould binde himſelfe to us, ſo hee expects that wee ſhould binde our ſelves to him. As *David* joynes the *cup of ſalvation*, and the *paying of his vowes* together, *Pſal.* 116. 13, 14. *I will take the cup of my ſalvation, I will pay my vowes unto the Lord*, ſo ſhould wee joyne the *cup of bleſſing* and the *making of our vowes* together, I will take the *cup of bleſſing*, I will make *my vowes* unto the *Lord* now in the preſence of all his people. And thus in theſe two things muſt there be a practice of repentance at the receiving of the Sacrament.

Chap.

Chap. 20. *Faith to bee Actuated and exerciſed in the Sacrament; An exerciſe of Thankeſgiving, Love, and Mercy.*

3 THe *third thing* in which the ſpirituall and holy diſpoſition in receiving the Sacrament ſtands is an *exerciſe of faith.* Now muſt a *Communicant* ſpeake to his faith as *Deborah* doth to her ſelfe, *Iudg.*5.12. *Awake, Awake, Deborah, Awake, Awake, utter a Song.* So Awake, Awake oh my faith, Awake, Awake, and now beſtirre, and rouſe up to do the ſpeciall, and maine worke of the *Sacrament* in the receiving of *Chriſt* now offered, and tendered in his Ordinance. The great, and chiefe work of the Sacrament comes now to be done in the *Actuating of faith* ſo, as to fetch forth the fat, and marrow of the Ordinance. For the better conceiving,

ceiving, and practiſing of this point we muſt know theſe foure things.

Firſt, That CHRIST is an all-ſufficient fulneſſe for the thorow ſupply of all the wants, and neceſſities of our ſoules whatſoever they may be, *Col.* 1.19. *It pleaſed the Father that in him all fulneſſe ſhould dwell. Firſt* then, there is a *fulneſſe* in him. *Secondly, All fulneſſe* is in him. Looke whatſoever it is that is required to bee in a Mediator, it is *all fully* in him, it hath it *all* to the *full. Thirdly,* He ſaies not ſimply that this fulneſſe is in him, but that this *fulneſſe dwells* in him. A Veſſell may bee full, and a Treaſury may be full, but theſe may be emptied againe, and ſo an emptineſſe may follow that fulneſſe. But this fulneſſe *dwells* in him, it is an Inhabitant, reſident, permanent fulneſſe, ſo as he is, and ever ſhall bee full. There is in him a *fulneſſe of merit* for our juſtification, and a *fulneſſe of ſpirit*, and habituall graces, and ſo a fulneſſe of efficacies, vertues, as mortifying, ſanctifying,

ctifying, quickning vertues. And thus he is full of all *kindes* of Graces, *Apoc.* 3. 1. *He hath the seven spirits of God.* And *Esa.* 11. 2, 3. with which that suites, *Prov.* 8. 12, 13, 14. And therefore not onely *Treasures*, but *All the treasures of wisedome, and knowledge are hid in him, Col.* 2. 3. And all these Graces he hath in the highest, and fullest degree. Therefore the *Apostle* saies not, *Col.* 2. 3. In whom is *knowledge* and *wisedome*, but the *treasures* of knowledge, *treasures* of wisedome. Some peeces of silver and gold are not *treasures*, but the treasures are vast heapes.

Secondly, That *Christ* is thus filled, and enriched for the behoofe of his Church, and members, that he may conveigh and communicate unto them of his fulnesse for the supply of their wants. There is in CHRIST not only a *fulnesse* of *abundance*, in regard of which he is sufficiently full in himselfe, but also a *fulnesse* of *redundance*, by which he overflowes, and fills

fills all his Saints. His fulneſſe is not onely a *full fulneſſe*, but a *filling fulneſſe*, *Iohn* 1. 14, 16. *Full of Grace, and Truth, and of his fulneſſe have we all received and grace for grace*, *Epheſ.* 1. 23. *Which is the fulneſſe of him that fills all in all.* There is ſuch an abundance powred out upon him, as that he is not onely full, but he hath received a *good meaſure running over*, ſo as to fill all the empty ſoules, and all the empty hearts of his people. For look what CHRIST received, he received for us, *Pſal.* 68. 18. *Thou haſt aſcended on high, thou haſt received gifts for men*; That is, gifts to give unto men, as the Apoſtle expounds it, *Epheſ.* 4. 8. *When he aſcended up on high, he gave gifts unto men.* So that he received to give, he was filled to fill. He is the well head, the fountaine which is not onely full it ſelfe, but ſprings, and flowes over to the filling of ſtreames. He received a fulneſſe, that we might receive of his fulneſſe, and that hee might derive of his fulnes to us.

Thirdly, that *Christ* derives, and conveighes of this fulnesse and goodnesse of his unto us by his owne holy Ordinances which he hath sanctified as the channells of conveyance. By the Word, and Sacraments doth he communicate of this his fulnesse unto us, *Luke* 5. 17. *As* CHRIST *was teaching, the power of God was present to heale them.* When the Minister of the Word is on foot, then is *Gods* power present, and ready to exert, and put forth it selfe for spirituall good, *Acts* 9. 17. *The Lord hath sent me, that thou mightest be filled with the* HOLY GHOST. CHRIST could not of his owne fulnesse immediately have filled *Saul* with the HOLY GHOST, but CHRIST sends *Ananias* to him that he might be filled with the HOLY GHOST. But how must *Ananias* doe it? By the ministery of the Word, and Sacrament. He preaches to him, and he baptises him, and so by these Ordinances is the HOLY GHOST conveighed

Acts 22. 14, 15, 16.

veighed unto him. We finde mention made, *Zech.* 4. 12. *of two Olive branches, which thorow two golden pipes emptied the golden oyle out of themselves.* Those two Olive branches emptied golden oyle out of themselves into the golden Candelsticke, but yet they did it thorow the two *golden pipes.* So it is in this case; All golden oyle it is in CHRIST, Hee is the *Branch,* as *Zechary* calls him, *Zech.* 4. 3. He is the *olive Branch,* and the *olive tree* from whom comes all the golden oyle of grace, and spirituall comfort, and he it is that empties it out of himselfe into our hearts. But yet he doth empty it into our hearts by his Ordinances, they be the *golden pipes* by which this *golden oyle* is conveighed. CHRIST doth not ordinarily empty the oyle into our hearts immediately, but first into the golden pipes of his Ordinances, his Word, and Sacrament, and so thorow them into our hearts. The graces and comforts of the HOLY

GHOST are oft in Scripture compared to *oyle*, and the powring forth of those graces to *Anoynting*. To this purpose is that speech of *David*, *Psal.* 92.10. *I shall bee anoynted with fresh oyle*, or greene oyle, that is, thou shalt adde fresh measures, and new encreases of the graces of thy spirit. So that after the first gift of the spirit, in the first worke of grace, GOD often annoynts his people with fresh oyle, and that hee doth in the Word and Sacrament. He annoynts them in the ministery of the Word, *Esa.* 61.1,3. *The Lord hath annoynted me to preach good tydings, to give the oyle of joy for mourning.* *God* anoynts his Ministers, that they may annoynt his people. By preaching the *Gospell God anoynts* his people with the oyle of gladnesse. So he anoynts us in the use of the Sacrament of the Supper, there in speciall manner he annoynts with fresh oyle. God deales at this spirituall feast as the Iewes used to doe in their feasts, they used in token of welcome to anoynt

anoynt their guests, *Luke* 7. 46. Our Saviour tells Simon the Pharisee, *Mine head with oyle thou didst not annoynt*, that is, thou hast not bid mee welcome, nor cheered me. God at the Sacrament annoynts the heads of his people. That looke as *Mary* did with CHRIST, *Iohn* 12. 2, 3. *There they made him a Supper.--Then tooke Mary a pound of oyntment of spikenard, and annoynted the feete of* IESUS; Then. When? Namely when at the Supper they made him. So deales the LORD with his people at the Sacrament. *There* hee makes them a Supper, it is the *Lords Supper*, *then* takes the LORD precious oyntment, and annoynts their heads with fresh oyle, *there* they have fresh unctions, and fresh delibutions, *there* he gives them fresh, and new comforts, fresh supplies, and new measures of grace, *then*, and *there* hee annoyntes them at the Sacrament, yea the Sacrament is the very *Alabaster box of precious oyntment*, and out of this box

God powers it on their heades as she on Christs head *as hee sate at meate, Matth.* 27.7. So that a man may truly speake of the Lords Table, as *David* of his owne, *Psalm.* 23.5. *Thou preparedst a Table before mee, thou annoyntest mine head with oyle.* When God prepares this Table for his, and they prepare themselves aright and in due order for this Table, and come as they ought to doe, God doth at this Table feast them, and annoynt their heads with oyle, cheeres them, and bids them heartily welcome.

4. *Fourthly*, That the way to make this ordinance thus effectuall to us is the Actuating, and setting our faith on worke upon the ordinance, and Christ in the ordinance. Christ is full, Christ communicates of his fulnesse, Christ communicates of his fulnesse by his ordinance, but yet if now at the ordinance our faith lye still, and stirre not, if our faith be idle, or a sleepe, here is nothing done, nothing gotten at the ordinance, but the Sacrament

Sacrament proves a dry empty huske unto us, there is neither oyle, nor annointing to be had. Therefore now the maine worke of all at the Sacrament is to awaken, and Actuate our faith, and to ſet it on worke upon Chriſt in his ordinance, and ſo draw forth the efficacy of Chriſt, and his ordinance. The power of God is preſent in his ordinance to heale, and to helpe, but now withall the power of our faith muſt alſo be preſent to ſet this power of God on worke, to make the ordinance an healing, a working ordinance. If Gods power be preſent, and our faith be abſent, or as good as abſent, Gods power will not work, for then will his power work, when our faith workes. A conduit is full of water, now a man that would fill his veſſel, muſt bring it to the conduit, muſt bring it to the cocke, and ſet it there, but yet that is not enough, if that be all, and he doe no more, he may goe home againe with an empty veſſell: Therfore the man that would

fill

fill his vessell when he hath brought it to the conduit, and set it under the cocke, he also turnes the cocke, and then the water runnes forth, and fills the vessell. So here, Christ is the conduit of all grace, and spirituall good, hee that would bee filled must come to him. His ordinances the word, and Sacrament they are the cockes of this conduit, so that a man that would be filled, must not only goe to Christ, but to Christ in these ordinances must bring his vessell to these cockes. And thats not enough, but when he is come to them, he must turne them; faith Actuated, and working upon the ordinance that turnes the cocke, and then the efficacies, and vertues of *Christ* flow forth, then these waters powre forth abundantly. See that speech, *Isa.* 12. 3. *Therefore with joy shall yee draw waters out of the wells of salvation. Christ* he is indeed a well full of water: But now as the woman of *Samaria* said to our *Saviour, Iohn* 4. 11. *Sir, thou hast nothing*

nothing to draw with, and the well is deepe, from whence then haſt thou that living water? So in this caſe, Chriſt is indeed the well of ſalvation, but yet this *Well is deepe*, and how can a man fetch up thoſe waters thence, if hee have nothing to *draw* with? *God* therfore of his goodneſſe hath provided us *buckets* to fetch up theſe waters out of this well, and they are his ordinances. But now though there be a well ſtored with abundance of water, and though alſo there be buckets to fetch up theſe waters, yet if a man doe not let downe, and draw up theſe buckets he cannot draw waters out of the Well. Now the ſetting faith on worke in uſe at the ordinances, and the Actuating of it therein, that is the letting downe, and drawing up theſe buckets, that is the turning of the wheele which drawes up the buckets with water. Chriſt is the *Well* of ſalvation, the ordinances are the *buckets*, faith Actuated, and ſet on worke in the uſe of the ordinances, is the *drawing*

drawing of waters up out of the well of salvation.

See how *David* speakes, *Psal.* 105. 41. *Hee opened the Rocke, and the waters gushed out, they ranne in the dry places like a River.* Waters gushed out of the Rocke: but when? when the *Rocke was opened.* So Gods Ordinances, and Christ in those Ordinances have abundance of waters in them, such abundance as gushes out to the refreshing of dry soules, but yet first these Rockes must bee broken up, these Rockes must bee opened. But how must these Rockes come to be opened? As the Rocke in Horeb was opened, *Exodus* 17. 6. *Behold I will stand before thee there upon the Rocke in Horeb, and thou shalt smite the Rocke, and there shall come water out of it, that the people may drinke.* GOD *stood* upon the Rocke, but *Moses* must *smite* the Rocke, and then comes water out of it, that the people may drinke. God is present in his Ordinances, and his power is present at them,

them, *The power of God was present to heale them, Luk.* 5.17. but yet before water will come out that wee may drinke, we must first smite the Rock, and when it is smitten then shall wee have it opened, and waters gushing out. Now what is this smiting of the Rocke? It is nothing else but the Actuating of our faith, and setting it on work in the use of the Ordinance, faith Actuated & set on work *smites* the Rocke, *breakes* up,, and *opens* the Rocke. So that in an Ordinance, and at the Sacrament that should bee a mans wisedome which was *Moses* his errour, *Numb.* 20.11. with his Rod he *smote the Rocke twice*, and the water came out abundantly. Smite the Rocke twice, againe, and againe, Actuate wee our faith, and then the water shall come out abundantly.

Gods Ordinances, or CHRIST in them, is not onely a Rocke from whence waters come forth, but they are Rockes from whence *Oyle*, and *Honey* issue forth. That a communicant

cant may say of the Sacrament as *Iob* speakes in that case, *Iob 29. 6. The Rocke powred mee out rivers of Oyle.* And this Rocke powers out *Honey*. But how and when? Doth it powre forth rivers of Oyle, and Honey to all commers? No such matter. How many neither finde *Oyle*, nor *Honey* thereat? But how come men to have honey, and oyle at this Rock? when men doe as *Moses* speakes of Israel *Deut. 32. 13. He made him to* suck *Honey out of the Rocke, and oyle out of the flinty Rocke.* God gave Israel honey, and oyle out of the Rocke, but how? Did he make the Rocke drop it into their mouthes, whilest they stood gazing, and looking upon it? No. *He made him to sucke it.* If hee had beene so idle as not to have taken the paines to have *suckt* it, hee might have lickt his lippes long enough after it, ere he had had it, ere he had tasted, much lesse have beene filled with it. So thus men come to have oyle, and honey out of the Sacrament.

ment, and CHRIST in the Sacrament when they *ſucke:* when Faith is Actuated, and ſet on worke in the uſe of the Ordinance, and applyes Chriſt in it, then faith *ſuckes*, and when faith ſuckes, then it fetches *honey*, and *oyle* out of the *Rocke*. As the Prophet ſpeakes in that caſe, *Iſa. 66. 11. That yee may* ſucke *and be ſatisfied with the breaſts of her conſolation*, ſo in this. There muſt bee *ſucking* before there can be *ſatisfaction*. The word, and Sacraments, are *breaſts of conſolation*, and theſe be full of ſweet milke, but there can be no *ſatisfaction* unleſſe there be *ſucking*. A child may handle the mothers breaſts, may play with them, may kiſſe them, but all this while the child is never the fuller; Therefore the child when it would be ſatisfied, it layes its mouth to the breaſt, gets the nipple into the mouth, and then ſuckes, and drawes with all the ſtrength, and might and ſo fetches forth the milke out of the mothers breaſt. So muſt it be in theſe caſes

case. Men may come to the Sacrament, and gaze upon the elements, and eate, and drinke them, and yet not receive the sweete of the Ordinance, but if they would have the milke out of this *breast*, they must fall to *sucking*, and to *drawing* with all their power, and strength. Then doe men sucke, and draw the breast of the Sacrament, when in the use of it they Actuate, and set their faith on work. Faith Actuated suckes vertue out of the Sacrament, suckes from Christ in the Sacrament mortifying vertue to kill lusts, healing vertue to cure the pollutions of the heart, quickning vertue to enable to duties, and actions of spirituall life.

Look how *David* speakes of wicked men in that case, *Psalm.* 73. 10. *Waters of a full cup are wrung out to them.* So is it to all true beleevers in the Sacrament. They have therein full draughts of Christs bloud, they have their hearts filled as with the comforts of the *Holy Ghost*, so with the

the efficacies of Christ, they have *waters of a full cup.* But how come they by these waters of a full cup? They are *wrung out* to them. And how are they wrung out to them? Faith being set on worke in the Ordinance, and working upon the Ordinance, that *wrings* out waters of a full cup, that *wrings* out the juyce, the sap, and sweete of the Sacrament, that *wrings* and presses out the succulency of it. It is just here as it was in the dreame of Pharaohs Butler, *Gen.*40. 10, 11. *The clusters of the Vine brought forth ripe grapes, and Pharaohs cup was in mine hand, and I took the grapes, and* pressed *them into Pharaohs cup.* The Sacrament is as a Vine set before us, full of clusters of ripe grapes, and these grapes full of Iuyce, Christ with all his fulnesse offered to us in this Ordinance. Now our care, and course should bee to have the liquour, and bloud of these grapes powred into the cup of our hearts. How may that bee done now? As

Pharaohs cup came filled. *Hee tooke the grapes* and *preſſed* them, and *cruſhed* them into Pharaohs cup, and ſo the cup was filled. So muſt wee take theſe grapes, and preſſe, and cruſh them, wee muſt ſqueeze forth the liquor of them. That we doe when faith is Actuated, and is ſet on worke in the uſe of the ordinance. Actuated faith takes theſe grapes, and preſſes them, and wrings out of the Ordinance that which fills our hearts.

When therefore we are come to the Sacrament, and now are to receive, ſet we all the Powers of our faith on worke. Lift up this eye to ſee Chriſt, reach out this hand to lay hold upon, and receive him, ſet this mouth on feeding, eating, drinking, ſucking. Set the mouth of thy faith to the breaſt of the Sacrament, and ſucke, and draw at it with all thy might, and draw hardeſt, for that vertue of Chriſts thy ſoule ſtands in moſt need of. *David* ſpeakes of the *marrow* of Gods houſe, and Ordinan-

ces

Quomodo ergo capiunt, qui hæc capiunt? Jeſum Chriſtum, inquit Apoſtolus, & hùc crucifixum. Suge quod pro te factus eſt, & creſces ad id quod eſt. *Aug. in Pſa* 119.

ces, *Pſalme* 63. 5. He that will have the *marrow* out of the bone, muſt breake the bone, and knock the bone, and that will fetch forth the *marrow*. So muſt faith worke, and beſtirre it ſelfe, and take paines at the Ordinance, and then the *marrow* of the Sacrament will bee had. So ſhould a man doe at, and with the Sacrament, as Chriſts Diſciples did when they paſſed through the corne fields, *Luk.* 6. 1. *And his Diſciples plucked the eares of the corne, and did eate, rubbing them in their hands.* They did not plucke off the eares, and ſo eate the whole eares, but firſt they *rubbed the eares* in their hands to fetch out the corne. So at the Sacrament ſet faith on worke, to rub the eares, and fetch out the corne that is in them for foode. A rub'd eare will yeeld corne fit for foode, but there is no eating of eares unrub'd without danger, *Prov.* 29. 33. *Surely the charming of milke brings forth butter.* They muſt charme therefore, and charme hard,

ſet their faith hard to this worke of charming, that will have butter, that will have benefit out of the Sacrament. There is oyle in olives, but before there could be oyle fetcht out of thèm to anoynt a mans ſelfe withall, they uſed to *treade* the olives, and ſo expreſſe the oyle out of them, as appeares, *Micah 6. 15. Thou ſhalt treade* the olives, *but ſhalt not anoynt thee with oyle.* It is threatned as a Iudgement, but yet it implyes that oyle was fetcht forth by the treading, ſtamping, bruiſing, and breaking of the olives with their feete. The Ordinances of Gods word and Sacraments are *olives*, full of good, full of excellent oyle, but theſe olives will not drop oyle upon us, they muſt be ſtampt and trod, if we would have oyle out of them to anoint our ſelves. Faith Actuated, and ſet on worke in, and upon theſe ordinances, that treads theſe olives, and helpes us to the oyle of them. And how-ever the Prophet in that place threatens it as a judgement

judgement that they ſhould *tread Olives*, and not *anoynt themſelves*, yet it never ſo falls out in this caſe. He that Actuates his faith, and ſets it ſoundly on work to tread theſe olives, he ſhall be ſure to *dippe his foote in oyle*, and to be comfortably anoynted in the uſe of the Ordinance. It is only the want of faiths taking of paines in induſtrious treading of the olives, that makes us go away dry headed, dry hearted, and unanoynted from the Sacrament and all other Ordinances. Thus muſt faith worke hard at the Sacrament, and eate her bread in the ſweate of her browes.

Queſt. *But how, and in what manner is faith to be Actuated, and ſet on worke in the uſe of the Sacrament?*

Anſw. In the Sacrament conſider three things. Firſt, *Sacrament all offers*. Secondly, *Sacrament all promiſes*. Thirdly, *Sacrament all Repreſentations*: fix the eye of faith upon them all, and ſet faith on worke upon them all.

1 Firſt, in the Sacrament we have *Sacramentall offers*, Chriſt Himſelfe is offered with all his benefits. *Take, eate, drinke.* I ſee then God offers me Chriſt to be taken, His body to be eaten, His bloud to be drunke. Here then muſt faith Actuate it ſelfe, and ſet it ſelfe on worke, ſtriving with all it's might to take Chriſt, to eate, and drinke Chriſt offered. Lord Chriſt, as verily as I take, and eate, and drink theſe outward Sacramental elements, ſo verily doe I by my faith receive thy ſelfe into my ſoule, and feede upon thee for ſpirituall nouriſhment. Chriſt is offered to us, offers to come in, and enter into our hearts. The Act of faith now then is that, *Pſalm.* 24. 7. *Lift up your heads, ô yee gates, and be yee lift up yee everlaſting doores.* But why muſt theſe gates, and doores of their hearts be thus lift up? *And the King of glory ſhal come in*, Chriſt is come, and he makes an offer to come into your hearts, open therefore the gates of your hearts, *lift them up*, even from

from off the hookes, that faire, and full way may be made for his ready entrance: when a great man, ſpecially a King comes to a mans houſe, he will not only open the ſmall wicket, his little doore, but he ſets open his great gates, throwes them wide open to make ſpatious way for his entrance. Now Chriſt in the Sacrament offers Himſelfe to come to us, the King of glory offers to come in. Here then let thy faith buſily beſtirre it ſelfe in widning the paſſage, and opening thine heart to make Chriſt way, now ſtrive might and maine to ſtretch open thine heart to ſuch a breadth, and largeneſſe as a fit way may be made for the King of glory to enter. Doe in receiving Chriſt at the Sacrament, as *Zacheus* did in receiving him into his houſe, *Luk.* 19. 5. *Zacheus*, ſaies Chriſt, *Make haſt, and come downe, for to day I muſt abide at thine houſe.* Here Chriſt offers Himſelfe to *Zacheus*, and upon the offer made, inſtantly *Zacheus made haſte, and came*

downe, and received him joyfully. Think upon that gratious offer of Chriſts how *Zacheus* beſtirred himſelfe, with what haſte he leaped down from the Tree, with what readineſſe, and heartineſſe he brought CHRIST home, with what ſweetneſſe of affection he claſpes about CHRIST when he entertained him into his houſe. *Chriſt* makes thy ſoule the ſame offer at the *Sacrament*, now let thy faith as buſily beſtir herſelfe as *Zacheus* did, *haſten, open*, claſpe, embrace, welcome, and receive CHRIST thus offered to thee.

Secondly, In the Sacrament wee have *Sacramentall promiſes. This is my body. This is my bloud. This is my body which is given for you, my blood which is ſhed for you. Shed for the remiſſion of ſinnes. Take, Eate, Drinke*, ſaies our Saviour. Well what if we doe ſo, what ſhall we get by it? What ſhall we be the better for it? A great deale the better, for *this is my body, my bloud*; I promiſe you in the uſe of this Ordi-

Ordinance you ſhall receive my *body*, and my *bloud*, that *body* which was once crucified and offered for the redemption of the world: that bloud which was ſhed for Reconciliation, and Remiſſion of ſin, and you by being made partakers hereof ſhall receive efficacious vertue of my quickning death. So that theſe are *Sacramentall promiſes*. So that here is that which may abundantly ſet faith on worke, for the promiſes are the moſt proper object for faith to worke upon. Well then, CHRIST ſaies, *This is my body given for you, my bloud ſhed for you, ſhed for the remiſſion of ſinnes.* Let faith now beleeve theſe promiſes, Lord I beleeve that thy body *was given for me*, thy bloud *ſhed for me*, thy bloud ſhed for the remiſſion *of my ſins*, Lord I cheerefully and gladly beleeve that I am now made partaker of thy *body*, and *bloud*, and that my ſinnes are pardoned in thy *bloud*. Faith muſt doe here, as *David* doth, *Pſal.* 60.6,7. *God hath ſpoken*

ken in his holineſſe, that is, hee hath made me a gracious promiſe that he will bring all the land under mine obedience. Here *David* hath Gods promiſe, marke now what followes: *I will rejoyce*, ſaith he, *I will divide Sechem, I will mete out the valley of Succoth, Gilead is mine, Manaſſeh is mine.* See how hee actuates his faith upon Gods promiſe ſo as to rejoyce, ſo as to take poſſeſſion of *Sechem, Succoth, Gilead, and Manaſſeh.* So Chriſt hath ſpoken in, or by his holineſſe, *This is my body which is given for you, this is my bloud which is ſhed for you, for the remiſſion of your ſins.* Here be Sacramentall promiſes. Now upon the view of theſe promiſes ſhould a man Actuate his faith, and ſay, *I will rejoyce*, I will eate *Chriſts* fleſh, I will drinke his bloud, *Chriſt is mine*, His death *is mine*, His Reſurrection *is mine*, Remiſſion of ſin *is mine*, Pardon, and Heaven *are mine*. And thus by this Actuation of faith ſhould a man with *Iohn leane on* CHRISTS

boſome,

boſome, Iohn 13. 23. When he is at the Sacrament, ſo participating of him, as to have communion with him in all his benefits Thus *leane wee on our beloved, Cant.* 8.5. when at the Sacrament. Againe; This is my *bloud ſhed for you, for the remiſſion of ſinne.* Loe here is that bloud offered me to drinke, and promiſed to me in the *Sacrament*, by the ſhedding whereof, remiſſion of ſin was purchaſed, yea here is remiſſion of ſin, not onely offered me, and promiſed me, but offered, and promiſed under ſeale. Now then Actuate thy faith, and ſay, *Lord* I accept, *Lord* I beleeve this ſealed pardon of my ſin. And faith thus Actuated, will make good unto us the Sacramentall promiſes; for as it is true in caſe of prayer, *Mar.* 11.24. *What things ſoever you deſire when yee pray, beleeve that ye receive them, and yee ſhall have them,* ſo is it as true in caſe of receiving. What things ſoever ye deſire when ye receive, doe but Actuate your faith, and ſet that on worke

worke for them, beleeve that yee receive them, and yee shall have them.

Thirdly, In the *Sacrament* we have *Sacramentall representations*. There is in the *Sacrament* a visible remembrance of CHRISTS death, and in the breaking of the bread, and powring out the wine, there is a representation of Christs death, and Passion. When I see the wine powred out, it represents unto me the shedding of Christs bloud, here I see Christs bloud shed on the Crosse. What is to be done now when I see this bloud in the *Sacrament?* Do but consider that same, *Exod.* 24. 6, 8. *Moses tooke of the bloud of the Sacrifices, and put it in basons, and he tooke the bloud, that was in the basons, and sprinkled it upon the people*, haply with a bunch of hyssope, as the manner was, to which *David* alludes, *Psal.* 51. *Purge me with hyssope.* Now so must it be here: The bloud of our burnt offering which was shed for us, the Lord

Lord hath put in *baſons*, in the *baſons* of the Word, and *Sacraments*, and out of theſe *baſons* it muſt be ſprinkled. The *Sacrament* of the *Supper* is one *baſon* in which this bloud is put. This bloud is held forth in *this baſon*, This is *my bloud*. Now when this bloud is held forth to us in this *baſon*, wee ſhould *ſprinkle* our ſelves with this bloud. That muſt be done by Actuating our faith, and by the act of faith applying that bloud of *Chriſt* unto our ſelves. We finde mention, *Rom.* 3.25. of *faith in Chriſts bloud*, there is not onely faith in *Chriſts Name*, but *faith in his bloud*. Faith when Chriſts bloud is holden out to us either in the Word, or *Sacrament*, puts her hand into this *baſon*, or dippes the *hyſſope* into the bloud in the *baſon*, and ſo beſprinkles a mans ſoule therewith. Faith applying CHRISTS bloud to a mans ſelfe, doth put her hand into the *baſon*, doth dip the hyſſop into the bloud in the *baſon*, ye doth with *Thomas put her hands* into the wounds of *Chriſt*,

CHRIST, and take bloud thence, and beſprinkles the ſoule withall. When therfore we ſee CHRISTS bloud in the *Sacrament*, we are to take it, and beſprinkle our ſelves with it, that is, we are to have faith in his bloud, and by faith to apply the merit of Chriſts death unto our owne ſoules. And this application is the Actuation of faith.

Cruci hæremus, ſanguinem ſugimus, & intra ipſa Redemptoris noſtri vulnera figimus linguam. Cyp. de Cœn. Dom.

Nay that is not all, faith ſeeing the wounds, and the bloud of Chriſt, not onely *puts her hands* into Chriſts woundss, or into the bloud in the baſon, but faith layes her mouth to theſe wound, and to this bloud, and *ſuckes* theſe wounds, ſuckes in this bloud with an holy greedineſſe. A faith Actuated in the Ordinance is a *bloud-ſucking faith*, *Prov.* 30.15. *The horſeleech hath two daughters which cry, Give, give.* Such an eager, and holy greedineſſe hath faith in ſucking in Chriſts bloud. It cannot be ſatisfied, but ſtill cries, Give, give. Lord *give* me evermore of this bloud, *give* me of

of this bloud to ſprinkle my unrighteous ſoule, *Give* me of this bloud to ſtaunch the bloudy iſſues of mine heart, *Give* me of this bloud to heale my leproſe ſpirit, *Give* me of this bloud to helpe ſubdue and mortifie my luſts, *Give* me of this bloud of Chriſt crucified, to crucifie old *Adam*, and all my rebllious luſts. Thus when a man ſuckes in earneſtly the bloud of Chriſt, whom he ſees crucified, and ſhedding his bloud in the Sacrament, and ſuckes it in for his ſeverall and ſpeciall neceſſities, then is faith Actuated in the uſe of the Sacrament.

And thus alſo may and muſt a man Actuate his faith for his comfort. In this baſon of the Sacrament I ſee Chriſts bloud. Chriſts bloud is a *reconciling bloud*, *Rom.* 3. 25. *Col.* 1. 20, 21. It is *juſtifying bloud*, *Rom.* 5. 9. We are juſtifyed by faith. How by faith? *By faith in his blood*, *Rom.* 3. 25. It is a *pacifying bloud*, *Col.* 1. 20. *Epheſ.* 2. 13, 14. A *pardoning bloud*, *Mat.* 26. 28. *Eph.* 1. 7. It

It is a *ſanctifying* bloud, *Heb.* 13. 12. A *purging* bloud from dead workes, *Heb.* 9. 14. A cleanſing bloud, 1 *Ioh.* 1. 7.

It is a *mortifying* bloud, ſuch a *bloud* as fetches out the heart bloud of old *Adam*, and delivers from the dominion of ſinne. The bloud of Chriſt crucified, is *crucifying* bloud, *Rom.* 6. 2, 3, 6. *Gal.* 6. 14. It is a bloud that ſets *priſoners free*, *Zech.* 9. 11. It is a bloud that makes men *Kings*, and *Prieſtes*, *Apoc.* 1. 5, 6. It is a *ſoftning*, mollifying bloud that makes the heart tender, it ſupples a ſtony heart, and makes it a heart of fleſh, *Zech.* 12. 10. Goats bloud ſome ſay breakes the Adamant, which neither Iron nor fire can doe: but to bee ſure the bloud of this Goat, *Lev.* 16. the bloud of this Lambe breakes the Adamant heart of a man, which nothing elſe can breake.

Illa invicta vis, & duarum violentiſſimarum naturæ rerum (ignis, & ferri) contempterix hircino tamen rumpitur ſanguine, fœdiſſimo Animalium. Plin.

It is a *quickning* bloud that brings life, and ſtrength with it. Therefore repreſented by wine in the Sacra-

ment.

ment. It is *life-bloud*, bloud full of ſpirit, that fills the ſoule with excellent vigour to holy performances, *Heb.* 13.20,21. *Now the God of peace, that brought againe from the dead our Lord Ieſus*, &c. typified by that, *Exodus* 24. 7, 8. Now what a deale of comfort may faith draw from all this. Alas my perſon is *unrighteous*, but LORD thy bloud is *Iuſtifying* bloud, mine heart is *uncleane* but thy bloud is *ſanctifying* bloud, my luſts are many and mighty, but LORD thy bloud is *Mortifying* bloud. Mine heart is wondrous *hard*, but Lord thy bloud is *ſoftning* bloud, mine heart is exceeding *dead*, but Lord thy bloud is *quickning* bloud. In this bloud of thine I beleeve, this bloud of thine I thirſtily drinke downe, this bloud of thine I heartily apply, with a comfortable expectation of all theſe bleſſed benefits. Be of good cheare, oh my ſoule, here is pardoning bloud; to comfort thee againſt thy guilt; here is ſanctifying bloud to comfort thee

against the pollutions of thy nature, here is crucifying bloud to comfort thee against thy lusts, here is following bloud to helpe thee against thy hardnesse, quickning bloud to helpe thee against thy deadnesse.

He was wounded for our transgressions, Isa. 53. 5. And here in the Sacrament we may see his wounds, and faith must looke upon them as *healing wounds*. With his *stripes are we healed, Isa.* 53. 5. what sweete comfort may faith fetch hence? Looke upon the wounds of Christ on the Crosse, as on the *Cities of refuge*, whither thy pursued soule by the avenger of bloud may flye for safety, and Sanctuary. Indeed I am a grievous sinner, I have *wounded* my conscience *with my transgressions*, but behold my Saviour here *wounded for my transgressions*. I have cause to be troubled in my conscience for the *wounds* my transgressions have made therein, but yet my conscience needs not sinke in a despondency of spirit, whilest I looke

Peccavi peccatis grande, turbatur conscientia, sed non perturbabitur, quoniam vulnerum Domini recordabor. Nempe vulneratus est propter iniquitates nostras. Quid tam ad mortem, quod non Christi morte salvetur? *Bernard. Sup. Cant. Serm.* 61.

looke at *these wounds* of Christ; Here be *wounds* for *wounds*, healing *wounds* for stabbing *wounds*, curing *wounds* for killing *wounds*. He was *wounded for our transgressions*: what wound so deadly that cannot, or may not be healed by his death, and wounds? what comfort is here for faith in the wounds of Christ crucified, whose death is represented in the Sacrament? a *They pierced my hands and my feete, Psal. 22. 16.* They pierced his side with the speare, and there *came out water and bloud*, nay there comes out of those wounds *honey*, and *oyle* unto faith. By these passages may our faith *sucke honey*, and *oyle* out of the rocke, and may taste how good, and sweete the Lord is. The nayles, the speare, the wounds all preach unto faith a reconciled God, that God is in Christ reconciling the world to Himselfe. The

a Foderunt manus ejus & pedes, latusq; lancea foraverunt. & per has rimas licet mihi sugere mel de petra, & oleum de saxo, id est, gustare, & videre, quoniâ suavis est dominus--At clavis referans, clavis penetrans factus est mihi, ut videâ voluntatem domini. Quidni videâ per foramen? clamat credens sit in Christo mundum reconcilians sibi, patet Arcanum cordis per foramina corporis? Patent viscera misericordiæ Dei--Quidni viscera per vulnera pateant? In quo enim clarius quam in vulneribus tuis eluxisset, quod tu domine suavis, & multæ misericordiæ, &c. Ego vero fideliter quod ex me mihi deest uberpo mihi ex visceribus domini quoniam misericordia affluunt, nec desunt foramina per quæ affluant. *Bernard. Sup. Cant. Ser. 61.*

Lords bowels are laid open by these wounds, so as throughout them wee may see the tender bowels of his mercy, and so as through them mercy flowes from those bowels unto us.

Oh my Dove that art in the clefts, or holes of the Rocke, Cant. 2. 14. Some of the Ancients understood those *clefts of the Rock* the wounds of *Christ* in which the Dove, the Church hides, and shelters her selfe. However, it may be alluded to, and that, should be no work of faith at the Sacrament, when it sees those clefts of the Rocke opened, like a Dove to betake her selfe therunto for shelter, and security against all feares and distresses that wrath, and guilt may put the conscience to. Doe any feares of wrath trouble thine heart? Doth any Conscience of guilt disquiet thee with the feares of hell? Why now in the Sacrament for thy comfort behold the holes in the Rocke where thou mayest be sheltred. *Dwell now in the*

Tuta requies est infirmis peccatoribus in vulneribus salvatoris, securus illic habito Patent mihi viscera per vulnera. *August.* Mannal. Miles aperuit mihi latus Christi lancea, & ego intrali, & ibi requiesco securus. *Aug* ibid.

the rock, and be like the Dove that makes her nest in the sides of the holes mouth, Ier. 48. Nestell thy soule now at the Sacrament in the clefts of this Rocke. See, and fully beleeve thy peace to be made with God in Christs bloud, and look upon him wounded for thy transgressions, with such a faith, as may fill thine heart with an holy security against all such feares, faith thus Actuated cannot but send thy soule from the Sacrament with much comfort. And thus much for the Actuation of faith, which is the third thing in that holy disposition requirrd in the receiving of the Sacrament.

The fourth thing followes, which is an exercise of thankesgiving to *God*, for the great worke of our Redemption by the death of Christ. And this must rise from an heart affected, and enlarged in the use of the Ordinance, the heart being warmed, and growing hot with the sense of Gods goodnesse, a man should breake out

and give vent to his heart in magnifying the mercy of God for the death of Chriſt repreſented in this Ordinance, and the fruit thereof is communicated to us therein. In the uſe of our naturall foode there followes a cheerefulneſſe of ſpirit, *Act.* 14. 17. *Filling our hearts with foode and gladneſſe.* Now when the heart is cheered, and refreſhed with the creature, it ſhould then let out it ſelfe in thankſgiving to God, *Nehem.* 9. 25. *So they did eate, and were filled, and became fat, and delighted themſelves in thy great goodneſſe, Pſalm.* 22. 26. *The meeke ſhall eate and be ſatisfied, they ſhall praiſe the Lord that ſeeke him.* So when the heart is cheered with the ſenſe of the ſweetneſſe of an Ordinance of the Sacrament, when the Lord hath filled the heart with ſpirituall foode, and gladneſſe, when we have beene filled, and have delighted our ſelves in Gods great goodneſſe in the Sacrament, then let we out our hearts to bleſſe, and praiſe the LORD. See it in *David,*

CHAP. 20.

David. Pſal. 63. 5. My ſoule ſhall be ſatisfied as with marrow, and fatneſſe. That bleſſing he looks for in *Gods* ordinances: and what ſhould then follow? *And my mouth ſhall praiſe thee with joyfull lippes.* When, men are exceſſively filled with Wine, they ſhout and make a noyſe, and ſing, and take on. The Prophet alludes to it, *Pſalme 78. 65. like a mighty man that ſhoutes by reaſon of wine.* Such exceſſe, and ſuch drunkenneſſe the Apoſtle forbids, *Epheſ. 5. 18. Be not drunk with wine, wherein is exceſſe.* But yet there an holy, and a *ſober Inebriation* the Apoſtle allowes, and calls for. *But be filled with the ſpirit.* Drinke deepe of that Wine. And where is that Wine to be drunke? As in other Ordinances, ſo in the Sacrament. Here Chriſt makes merry with his people, *Eate O friends, drink ye, drink abundantly ô beloved,* or *be drunken with loves,* Now when a man hath liberally drunke of this Wine of the ſpirit at the Sacrament, what ſhould

Fons vitæ, reple mentem meam torrente voluptatis tuæ, & inebria cor meum ſobria ebrietate amoris tui. *Aug. medit. c. 37.*

Cant. 5. 1.

follow? That which followes in that Text, *Epheſ.* 5. 19. *Speaking to your ſelves in Pſalmes, and Hymnes, and ſpirituall ſongs, ſinging, and making melody in your hearts to the Lord.* When a man is made *Red* with this wine *within, and without*, as St. *Cyprian* ſpeakes, then ſhould a man let out his heart in holy Iubilitions, and Thankeſgivings unto God. *Doe this in remembrance of mee*, that is, in remembrance of the great worke of your redemption wrought by me, and doe it in a *thankfull remembrance.* So remember it as to have your hearts in ſpecial manner enlarged in all thankefulneſſe unto me for this worke. And from this it is that this Sacrament beares the name of the *Euchariſt*, as being the Sacrament of Thankeſgiving for the work of Redemption in the remembrance whereof it is celebrated. Our Saviour gave a patterne of this, *Matth.* 26. 30. *When they had ſung an Hymne.* So then they ſang an Hymne together. An Hymne is a Pſalme of praiſe.

Quo interim externiſq; rubricari a ſapientibus hujus ſæculi judicamur amentes.

Hæc ebrietas non accendit, ſed extinguit peccatum, &c. *Cypr. de can. Dom.*

praiſe. So the Iewes in the celebration of the Paſſeover did ſing the 113. Pſalme with the five following Pſalmes, which they called the *Great Hallelujah*, which they began to ſing after that cup of Wine which they called *Poculum Hymni, ſeu laudationis*, the *Cup of praiſe*. And thus it ſhould bee with us in receiving the Sacrament. At all times, upon all occaſions wee ſhould ſing *Hallelujahs* to GOD, but at the Sacrament wee ſhould ſing a *Great Hallelujah*, at all times wee ſhould thankefully bleſſe GOD for the worke of our Redemption, but at the Sacrament we ſhould have our hearts greatly enlarged in more ſpeciall manner to bleſſe *God* for Chriſts Death, and the ſweet comforts received in the uſe of the Sacrament.

Fifthly, and laſtly, this holy Sacramentall diſpoſition ſtands in an exerciſe of love and mercy. In an *exerciſe of love*, when wee looke upon our fellow members communicating with

with us, we ſhould cleave to them in one ſpirit, as unto members of the ſame body. 1 *Cor.* 10.17. *For we being many are one bread, and one body, for wee are all partakers of that one bread.* So that in partaking of that one bread, we are one bread, and one body. Many cornes goe to the making of one loafe, but yet they will not be knod into one loafe, unleſſe by the mixture of ſome moyſture they bee wrought, and faſtned together. Love exacted & ſtirred up is that moyſture that unites us many ſeverall graines into one bread. So 1 *Cor.* 12.13. *We drinke into one ſpirit*, that is, into one ſoule.

In an *exerciſe alſo of mercy*, and compaſſion to the poore members of *Chriſt*, ſhewing mercy to them in contributing to their neceſſities. And here ſpecially at the Sacrament ſhold that ground work with us, 2 *Cor.* 8.9. And thus we ſee what the concomitant duties are, and ſuch as accompany the Action.

Indigne manducant qui corpus & ſanguinem Chriſti in Sacraméto manducunt & bibunt, membra autem ejus Evangelio non agnoſcunt. *Aug. cont. Iſt. Petil. l. 2. c. 55.*

Chap.

Chap. 21. *Subsequent duties, and such as must follow the Sacrament received.*

WEE are now come to the *third*, and last sort of Duties, in which the *due order* of receiving the Sacrament stands, and they are *subsequent duties*, such as follow after the Sacrament received:

There ought to be a speciall care of duties after the Sacrament, as well as before, and in receiving, for though a man may come conveniently prepared, and may in a good measure be holily conversant in the duty of receiving, yet if a man be careleſſe, and looke not to himselfe after the duty is done, he may marre all. A man may come to his meate prepared with a good stommach, may eate it with a good appetite, and feed hungrily, and heartily,

heartily, and yet as ſoone as he hath eaten may doe that which may ſpoile all. If a man, before his meate bee well out of his mouth, fall to ſleepe, or to ſerious ſtudy, or to violent exerciſe, or ſpecially if he ſhall after meate eate ſome unwholeſome food, or take ſome poyſon, theſe muſt needs hinder digeſtion, and concoction, theſe muſt needs make him the worſe after his meat, though he come to it prepared with a good appetite, and fed upon it with a good ſtomach. Phyſitions before they give phyſicke prepare the body for it, and give it when the body is in a convenient diſpoſition for it, but that is not all. They have alſo a ſpeciall care to order, and dyet a man after he hath taken his phyſicke. For though a mans body may be well prepared before taking phyſicke, and be well diſpoſed in taking it, yet if a man be not afterwards carefull of taking cold, be not carefull what, and when he eates, his phyſicke will not kindly worke, nor doe

doe him any good. Careleſneſſe in dyet, in taking cold afterwards may dead, and kill the force of the phyſicke, ſo as it may not onely doe a man no good, but much hurt, though the phyſicke were very good and proper for his body, and diſeaſe. A great care therefore ought to be had of a due, and a right ordering our ſelves after the Sacrament. And this care thus to order our ſelves ſtands in theſe two things.

CHAP. 21.

Qui pharmacum ſumunt, ſolent eo die ab omnibus abſtinere quibus pharmaci vis, & operatio, impediri poteſt. Gualth. in 1 Cor. 11. 27.

Firſt, In a mans examining himſelfe after he is come from the Sacrament. Let a man examine himſelfe, and ſo let him eate, and ſo let him drinke. So alſo, let a man eate, and drinke, and ſo let him examine himſelfe. A man is ſeriouſly, and faithfully, after he hath beene at the *Lords* Table, to conſider between God, and his owne ſoule what entertainment, and welcome GOD hath given him, whether God hath dealt with him at this Supper, as *Mary* delt with CHRIST at that Supper, *Iohn* 12. 2, 3.

2, 3. whether the LORD hath powred any precious oyntment upon him or not, what comfort, and increaſe of faith, and grace he hath received, what quickning, what refreſhment, what friendſhip and communion with CHRIST, what vertue hee hath found to flow out of Chriſt into his owne ſoule.

Now upon ſuch examination a man ſhall finde that it hath been well with him at the Sacrament, or it hath not, he hath had a good day of it, or no good day. And accordingly as he findes, ſo he is to proceed.

Firſt, then if a man have found no joy, comfort, enlargement, no communion with, nor anſwer from CHRIST, but upon examination findes that he hath beene unfruitfull, and that his heart was full of deadneſſe, hardeneſſe, and dulneſſe of ſpirit; then two things are to bee done:

Firſt, Suſpect thy ſelfe that ſome miſcarriage hath beene in thee, either

in

in thy preparation to, or in thy performance of the duty. Labour therfore to finde out where the faile was, and what it was that hindred the efficacy of the Sacrament, that caused God to keep his hand close, that caused him to deny to anoynt thee with fresh oyle. And having found out what hindred, and deaded the Sacrament, judge thy selfe for that, and be seriously humbled for it. And this being thus done, so that after our receiving we can but be sensible of our owne senselesnesse of heart in that holy duty, and can mourne for it, and complaine to God of it, and of our selves, we neede not be overmuch dismaied, and cast downe, because this is one fruit of the life of Christ which was undoubtedly received in the Sacrament. Though thou hast not that thou wouldest have had, yet thou hast that which was worth the going for. Construe this very thing as a fruite of going to the Sacrament, and be thankefull for that.

Secondly,

Secondly, Endeavour by after paines in prayer, and humiliation to quicken, and awaken the efficacy of the Sacrament, for this wee muſt know as a point of great uſe and comfort, *that Sacraments doe not alwaies worke for the preſent, but the efficacy may come afterwards.* It is in this caſe as in that, 1 *Sam.* 10. 1. 6, 9. *Samuel* anoynted *Saul* and ſaid, *The Spirit of the Lord will come upon thee*, &c. *And it was ſo that when had turned his back to goe from Samuel, God gave him another heart.* The Spirit of God came not upon him in the Anoynting, but afterwards, when hee was departed from *Samuel.* The Actions of God are of eternall efficacy, though he put forth that efficacy in ſuch times, and ſeaſons as he ſees good. Though the Sacrament worke not for the preſent in the adminiſtration, yet if wee bee after touched with a ſenſe of our unworthineſſe, and thereupon awaken our ſelves to quicken the Ordinance to our ſelves, the Sacrament, ſhall be ready

ready afterwards to empty it ſelfe with bleſſings upon our ſoules, and ſhall prove effectuall, and comfortable unto thee. The firſt Sacrament of the Supper the Diſciples received, ſit is not like they found the efficacy of it for the preſent, for they then knew, nor underſtood nothing of CHRISTS death, neither could it ſinke into their heads that he ſhould dye, but yet afterwards when they came more cleerely to underſtand the myſteries of Redemption, and the whole doctrine of *Chriſt*, no queſtion but they reaped the benefit of that Ordinance, which then they fully underſtood not. Phyſicke doth not alwayes worke when it is taken, but many times a good while, ſome dayes after. It is with the Sacrament as it is with the word. Many a man heares the word, and minds it, but for the preſent it hath no work at all. It is poſſible that ſeven yeares, twenty yeares after it may worke, a Sermon preached ſeven yeares be-

fore may prove the meanes of a mans conversion seaven yeares after, wee have an example in that kinde, *Iohn* 10. 41, 42. *And many resorted unto him, and said, Iohn did no miracle, but all things that spake of this man were true, and many beleeved on him there.* *Iohn* had preacht of Christ before, they did not there upon beleeve in Christ when hee preacht. *Iohn* was dead, and gone, but now when *Christ* comes amongst them, they upon *Iohns* former Sermons preacht a great while before, doe now beleeve. *Iohn* was dead, but his word was not dead, that now workes when he lyes in his grave. Thus also may it be with the Sacrament, it doth not alwayes presently worke, it may, and doth work some longer time afterwards, when a Communicant humbled for his unprofitablenesse in the duely endeavours, by after-diligence and Humiliation to quicken and put life into it. And if such a course may quicken a Sacrament some time after, then why

not much more on the ſame day? What hinders but it may bee in the caſe of the Sacrament of the Supper, as in the Sacrament of Baptiſme? The efficacy, and force of Baptiſme doth not preſently appeare, no not preſently upon the yeeres of diſcretion. Many an one lives vitiouſly, in ſinfull courſe, a ſwearer, adulterer, *&c.* but yet afterwards if God give once a man the heart to bee toucht with the ſenſe of his owne unworthineſſe, and hee beginnes to beſtirre himſelfe to ſeeke GOD by faith, and Repentance, the *Lord* quickens a mans Baptiſme, and makes it as powerfull, and efficacious as if that very day adminiſtred. So in this caſe, poſſibly a man that hath beene at the *Lords* Table, and hath more then once beene an unworthy receiver, but yet if a man ſhall come once to bee humbled of that unworthineſſe, *God* will make ſacraments ſo oft unprofitably received, to become efficacious unto him. For though hee were unprepared to

receive, yet *God* was not unprepared to dispense the benefit of them. Therefore if wee have miscarried in our preparations, and dispositions so as we have found no benefit, no comfort, yet here is a remedy and an help, take this course by after-diligence, and after-Humiliation to fetch life into that Ordinance in which thou wert dead, and which was dead unto thee in the Administration. It is a frequent, and foule fault amongst many, that so soone as the Sacrament is done, and the duty ended in publike, they never once looke after it more. They leave the Sacrament all disposition, and devotion in the Church, there they shake hands with it, and bring not a whit of it home with them. When the Sacrament is done, all is done with them, and as they come to it, so they goe from it, without any examination at all. It is never once more thought upon. And thereupon no Humiliation for deadnesse, hardnesse, and indisposition in the

the duty, and no care to make up that by after diligence, wherein they were wanting in the preſent performance.

2 *Secondly*, If upon this examination we finde that we were refreſhed, had our hearts enlarged, had vertue from, and communion with Chriſt, and that GOD was very good to us, then doe theſe two things:

1 *Firſt*, Bleſſe *God* with all thy ſoule for his mercy ſhewed unto thee, acknowledge with all thankefulneſſe *Gods* gracious dealing with thee in the communication, and manifeſtation of himſelfe to thee in his Ordinance.

2 *Secondly*, Be carefull, and watchfull to keepe up, and maintaine that holy, and gracious frame of heart in thee which thou acquireſt in, and bringeſt from the Sacrament with thee. A man when he findes enlargement, and a gracious diſpoſition of ſpirit in the Ordinance, ſhould be of *Peters* mind, when in the Mount with

our Saviour in his transfiguration, *Master, It is good being here.* It is good to be here as long as may bee, when therefore in the Sacrament wee have gotten holy affections by degrees wound up to some spirituall height, have gotten them up to more than an ordinary, and common pitch, our care should be to keep, and maintaine so long as we can, what we have gotten at the Sacrament, to keepe the sweete meates wee bring from this banquet. It is true indeed that wee cannot hold them up in that height, and pitch, to which we have wrought our hearts in holy duties, and in the heate of holy exercises, but yet wee should endeavour it what we can, and so long as is possible by after private duties of prayer, meditation, good conference, and the like. That as *David* prayes for the people in that case, 1 *Chron.* 29. 18. when he saw them in a floate of good affections, their hearts sweetely, and graciously enlarged, *O Lord,* saies he, *keepe this for ever*

ever in the Imagination of the thought of the heart of thy people, and prepare or ſtabliſh their heart unto thee. As if he had ſaid, *Lord* thou ſeeſt what a good frame of heart is in them at this preſent, oh that thou wouldeſt keepe, and maintaine this frame of heart in them ever. So when we finde a good frame of heart wrought in us at the Sacrament, wee ſhould pray, and endeavour that this frame of heart might bee ſtill upheld, and continned in us. See an excellent example of this after a Sacrament, 2 *Chron.* 30. 21, 22. They finde their hearts comfortably, and ſweetly enlarged in the uſe of *Gods* Ordinance, and loath they are to let this frame of heart ſinke in them, faine would they keepe it up ſtill, and therefore ſee *ver.* 23. what they doe: *And the whole aſſembly tooke counſell to keep other ſeaven dayes, and they kept other ſeaven dayes with gladneſſe.* This was done to keepe up ſtill this gladneſſe of heart which they had in keeping the firſt

ſeven daies. And this by way of proportion, ſerves to teach us what a ſpeciall care we ſhould have after the receiving of the Sacrament, to looke wiſely to our ſelves, to keepe alive as long as may be, that holy fire that was kindled in our hearts in the uſe of the Sacrament.

It is a groſſe miſcarriage, & a ſhrewd faile in men, who after good and faire enlargements at the Sacrament, have no care to keepe their hearts in good frame by prayer, meditation, or good conference, but as ſoone as they come from the Sacrament, doe fall to worldly and earthly conference, or vaine and idle diſcourſe, and ſo all on a ſudden quench, daſh, and dampe all, undoe all they have been ſo long a doing in their preparations, and performances. Such abrupt chopping off, and jumping off from holy duties, is a dangerous quenching of the Spirit. Such a quenching of the Spirit, as tends much to the hardening of the heart. Yron red hot put into water, and

and ſuddenly quencht, it makes it the harder. It is a very dangerous thing to the body, when it is hot, and in a ſweat, ſuddenly to cole it; by caſting off a mans clothes, or leaping into the cold water: Such a thing is as much as a mans life is worth. Such ſudden coolings, and dampings of ſpirituall heats, got in holy duties, cannot be without much danger to the ſoule. What a poore thing is it, that when at the Sacrament a man hath gotten an excellent fire kindled, and flaming in his heart, that an houre or two after, hee ſhould not have ſo much as a coale, or a ſparke of that fire remaining? And ſo much for the firſt thing to be done after Receiving, namely, the *examining* of our ſelves.

2 The *ſecond thing* to be done followes: And that is; A ſpeciall, and a wondrous great care to keepe touch with GOD, to expreſſe the power, and efficacy of Gods Ordinance in making ~~our~~ good, and keeping our vowes and covenants we have made

made at the Sacrament, our owne hearts are very falſe, fickle, and ſlippery, there is therefore the more neede to looke narrowly to them. They never long more to breake looſe, then when they are freſh bound with new cords. The divell alſo is exceeding malicious: Hee is never more buſie, more violent to tempt, and bring men to ſin, then when they come new from the Sacrament. Hee knowes that is the way to make their ſinnes out of meaſure ſinfull. Hee is exceeding deſirous to goe in, and goe downe after a Sacramentall ſop. No ſooner was CHRIST Baptized, *Luk.* 3. but *Luk.* 4. preſently after the Sacrament received, hee ſets fiercely, and with all his skill, and ſtrength upon him in his tentations. Looke how *Senacherib* did with *Hezekiah*, ſo doth Satan with us: When *Hezekiah* had reformed the Church, ſetled the worſhip of GOD, and had put all in good order, 2 *Chron.* 31. then Chapt. 32. 1. *After theſe things, and the eſtabliſhment thereof,*

thereof, Senacherib came with his army into the land. So when a man hath beene at the Sacrament, and hath renued his Covenants with GOD, and ſtabliſhed his reſolutions of better obedience; *After thoſe things*, the Divell will come with all his forces, and ſeeke to make a man breake his vowes, and neglect his Covenants. Therefore proportionable, and anſwerable to the looſeneſſe of our hearts, and to the malice of Satan, ſhould our care be to keepe our covenants and our vowes, and to expreſſe, and manifeſt the power, and vertue of Gods Ordinance in the holineſſe, and obedience of our lives. Now ſhould our care be to ſhew what benefit wee have received by the Sacrament, in walking cloſely with GOD in the forſaking all former ſinnes, and performing all duties of obedience formerly neglected. *Elias*, after he was fed by GOD, went in the ſtrength of that food *forty daies, and fortie nights*, 1 *King.* 19. 8. So ſhould we walke

walke in the ſtrength of our Sacramentall foode many daies and nights, and ſhew that indeed we have received ſtrength by, and from it by keeping our covenants with GOD of holineſſe, and obedience. See how Wiſdome ſpeakes, *Prov. 9. 5, 6.* Shee kills her beaſts, ſhe mingles her wine, ſhee furniſhes her Table, ſhee invites her gueſts; *Come*, ſaies ſhe, *eate of my bread, and drinke of the drinke which I have mingled.* But marke what it is that ſhee requires of her gueſts after ſhe hath fed them, and feaſted them at her Table, *Forſake the fooliſh and live, and goe in the way of underſtanding.* Now, that I have fed and feaſted you at my Table, live now no more as yee were wont to doe; now chooſe new company, and new courſes, now become new men, and goe, and walke in new waies. It is the very thing that GOD lookes for at our hands after we have been at the Sacrament. So ſhould it be with a man after his communion with GOD in the Sacrament,

crament, as it was with *Iacob* after his communion with GOD in *Bethel*: *Geneſ.* 29. 1. *Then Iacob lift up his feet, and came into the land of the people of the Eaſt.* Hee lift up his feet, he went with ſtrength, with ſpirit, with cheerfulneſſe, and *Then* he went, that is, after he had had that ſweet fellowſhip with GOD in *Bethel*, hee was ſo cheered, and refreſhed with that ſpirituall baite, that in the ſtrength, and force of that, he went on livelily, and cheerily in his journey. So when we have had fellowſhip with GOD in the Sacrament, in the ſtrenght of that heavenly baite at the Sacrament, wee ſhould *lift up our feete*, and goe on cheerily, livelily, luſtily in our journey towards Heaven. After Chriſt had beene at *Iordan* at the Sacrament, he goes forth furniſhed with ſtrength from Gods Ordinance to encounter the Divell; *Then Ieſus returned from Iordan full of the* HOLY GHOST *to be tempted of the Divell*: *Mat.* 4. 1. *Luk.* 4. 1. Hee went from the Sacra-

ment.

Tanquam Leones igitur ignem ſpirantes ab illa menſa recedamus facti diabolo terribiles, & caput noſtrũ mente revolvẽtes, & charitatem quam nobis exhibuit, *Chryſ.* ad pop. Hom. 61.

ment *full of the* HOLY GHOST, and full of power againſt the filthy ghoſt. So ſhould wee riſe from the Sacrament full of the Holy Ghoſt, full of power, and ſpirituall ſtrength, and *like Lyons, breathing fire*, as *Chryſoſtome* ſpeakes, ſo as wee might be terrible to Satan, and powerfull againſt our luſts, and corruptions to mortifie and ſubdue them, for this is one maine end and uſe of the Sacrament, for which we come to eat, that we may get from CHRIST in it, power to mortifie our luſts, and corruptions, and to be enabled to walke in better obedience then wee have done. Therefore that we may ſhew that wee have made good the end of the Sacrament, wee muſt mortifie luſts, and performe duties of obedience with more power than ever. That which *Paul* ſpeaks, *Epheſ.* 4.28. *Let him that ſtole, ſteale no more, &c.* It muſt ſpecially be remembred after the Sacrament; Let him that ſwore, ſweare no more; that uſed to lye, lye no

no more; to be drunke, be drunke no more; to be uncleane, be uncleane no more, &c. This we come for to the Sacrament, and this vow wee at the Sacrament. It is the note of a man that ſhall goe to Heaven: *Pſalm.* 15. *That he keeps his oaths and his promiſes, though to his owne hurt.* How much more then ſhould a man be carefull of his oathes and promiſes which hee makes to GOD in the Sacrament, and that for his owne good? Therefore after the Sacrament thus thinke, and reaſon the caſe with thy ſelfe: I have beene at the Sacrament, I have there vowed, and taken the Sacrament upon it, that I will forſake my ſinnes, I have beene a ſwearer, oathes have beene frequently, and familiarly in my mouth, I have beene guilty of drunkenneſſe, uncleanneſſe, oppreſſion, covetouſneſſe; well now according to my vow at the Sacrament, I will watch over my tongue that I ſweare no more, I will get this *blood out of my mouth,* and this *abomination from*

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Zech. 9. 7.

from betweene my teeth, I will beware how this leprosie breake out againe in my lips, since the word is gone out of my lips, by which I have vowed at the Sacrament against this sinne. I will now this day begin to renounce my drunken company, and courses. I have neglected holy duties in publike, and private by my selfe, I will this day begin to reade Scripture, to pray diligently by my selfe, and to doe all those duties of holinesse mine oath at the Sacrament bindes me to. If after thou hast beene at the Sacrament, Satan, or any of his instruments set upon thee in any tentation to any evill, or sinne, feare thy selfe with thy sacramentall vow. Say to Satan, I was lately at the Sacrament, there thou knowest what a vow I made to GOD, therefore I may not doe this evill. Wouldest thou have mee be forsworne before GOD? Should I, that have beene at Gods Table, and have eat and drunke with him, should I lift up the heele against him?

him? I that have taken an oath to the contrary? Avoide Satan, I may not, I will not in any caſe doe it.

Thus ſhould a man fence himſelfe againſt Satans temptations by his having beene at the Sacrament of the Supper, as that Virgin did, of whom *Luther* ſpeaks, by her having received the Sacrament of Baptiſme, when ſhe had vowed, and covenanted with *God* againſt thoſe things to which hee tempted her, *Satan I am a Chriſtian*, I have beene baptized, there I vowed to the contrary. And ſo ſhe quenched the fiery darts of the Divell with the waters of her baptizme. So do when Satan tempts thee after the receiving of the Supper: Avoide Satan, I have received the Sacrament, and therein made a covenant to the contrary.

Legitur de quadam ſancta virgine, quæ quoties tentabatur, non niſi baptiſmo, ſuo repugnabat dicens breviſſime, Chriſtiana, ſum. Intellexit enim hoſtis ſtatim virtutem baptiſmi, & fidei, quæ in veritate promittentis pendebat, & fugit ab ea. *Lutter.*

It is a great fault in men that they are no more watchfull over their hearts, and wayes after the receiving of the Sacrament, and no more carefull to expreſſe the power of the Ordinance in their lives. It was a great

fault in the Disciples, that there was at all a contention amongst them for greatnesse, and superiority, *Luk.* 22. 24. But their fault was so much the greater by the circumstance of time wherein the quarrell sprang, for it was presently after they had received both the Sacrament of the Passeover, and the Lords Supper, as appeares by the verses before going. Was that a time to be contending, to be striving, when they were newly risen from the Sacrament? contending, and striving with God in prayer, for a blessing upon his Ordinance freshly received, had beene farre more seemely, and seasonable, wofull is the carriage of many, and much to be lamented. Many come to the Sacrament, and there make their vowes of Renouncing their sins, and becomming new men, and yet when once the action is over, and past, how soone are their vowes forgotten? how quickly returne they to their old courses againe? It may be, the same weeke returne unto the same

ſame ſinnes, receive the Sacrament on the Lords day, and drink drunk again before the next Lords day, nay it may be, be drunke the next morrow, nay it were to be wiſhed, that it were not to true a complaint, that they be drunke the ſelfe ſame day. So for other ſins, men have not the care, nor conſcience to forbeare them the ſame day, but ſweare the ſame day they receive, and have their oathes in their mouths before the bread, and wine are well out of their mouthes: Iuſt as the ſtrumpet, *Prov.* 7. 14, 18. *I have peace offerings with me; this day I have paid my vowes, come let us take our fill of love,* ſo ſhe ſtiles her filthy luſt, *untill morning, let us ſolace our ſelves with loves.* The *ſelfe ſame day* that ſhe had beene at the ſacrifice, and the Altar, the *ſelfe ſame day* ſhee playes the Whore, and comes from the Altar, into the adulterers bed. How heynous had her adultery beene at any time, but when ſhe had beene at *Gods* Altar, to play the ſtrumpet, and the

filth in *that very day*, how heynous was her transgression? Must she needs sacrifice her selfe to the Divell in her lusts in the *same day* she had beene sacrificing to *God*? It is an heynous thing that hath beene objected justly against some impure Popish votaries, that they have risen from Harlots sides, to consecrate the Sacrament. And is it not as heynous to rise from the Sacrament to whoredome, as to rise from whoredome to the Sacrament? Is it not as heynous a thing to rise from the Sacrament to drunkennesse, as to rise from drunkennesse to the Sacrament? How happy were it that that which was laid to Israels charge, might not be charged upõ too too many Communicants, *Exod.* 32. 6. *The people sate downe to eate, and drinke and rose up to play.* How many sit downe to eate, and drinke the sacramentall elements, and that done, rise up to play? To what play? To play the beasts, to play the swine, to play the wantons, to play the wretches,

ches, and so make themselves by such receiving, twofold more the children of the Divell then they were before. That was exceeding heynous, and horrible, that the Lord complaines of *Ezek.* 23. 39. *for when they had slaine their children to their Idols, then they came* the same day *into my Sanctuary to prophane it.* What villany was this? Play the Idolaters, the mercilesse murderers of their owne Children, and then come *the same day* into the Lords Sanctuary? what had they to doe to come into Gods *Sanctuary* upon any day, but especially upon *the same day?* And had it not beene every whit as hainous to have come to Gods *Sanctuary*, to the Lords Table, *Mal.* 1. 12. and *the same day* to have committed Idolatry, murther, and so also to fall to Adultery, Drunkennesse, Blasphemy, and oathes? Is not this in an high degree to pollute Gods name, and his Table, and to make the fruit thereof contemptible? *Mal.* 1. 12. What is

this, but to take poyſon after Phyſicke? O ſhame that thoſe hands that have beene reached forth to receive Chriſts body at the Sacrament, ſhold afterwards be ſtretched forth to oppreſſion, and violence; that thoſe mouthes and lippes that have drunke *Chriſts* bloud at the Sacrament, ſhold be after, and ſpecially *the ſame day*, defiled with the ſlabbering drivell of oathes, filthy obſcæne ſpeech, and rotten communication? The *Habaſſines*, after the receiving of the Sacrament, thinke it not *lawfull for them to ſpit that day till the ſetting of the ſun.* It is no better then ſuperſtition in them, but yet their ſuperſtition will riſe up in Iudgement againſt the monſtrous profanenesſe of many amongſt us. They that hold it unlawfull to doe ſo much as *ſpit* that day, would they out of exceſſe of drunkennesſe *ſpue* that day? They that will not *ſpit* that day, would they endure the Divells drivell to fall from their mouthes that day in ungodly oathes, and

Brerew. enquir. cap. 23. 166.

and unſavory rotten communication? They that will not *ſpit* that day, would they in that day *ſpit* in Gods face, as common profane ſwearers, and blaſphemers doe?

But yet ſome againe there are, that have ſo much reverence to the Sacrament, and ſo much reſpect to the Ordinance, that upon that day they receive, they will carry themſelves fairly and demurely. If they be tempted by their companions to any irregular carriage, they can anſwer, Oh fie, by no meanes, I have beene to day at the Sacrament, I may not ſo much forget my ſelfe. And it is a good anſwer; But yet that day once over, the next day, or a few daies after, let out themſelves, and take their former ſinfull liberties. Now here let men a little conſider themſelves. Doth the ſacramentall efficacie laſt, and doth the ſacramentall covenant binde but for a day? If, becauſe thou haſt beene at the Sacrament to day, it be a good argument that thou muſt not ſin, and

breake out to day; why is it not as good an argument for the next day, for the next weeke, for the next month, the next yeer? Is the efficacy, the bond of the Sacrament stinted to a day? Nay, if thou returne to thy sins seven yeeres, twenty yeeres after thou hast received; if in so long a time thou shouldest not, or couldest not receive againe, yet still the bond is as strong upon thy conscience, as if thou hadst received the Sacrament but this present day. There is one and the same reason in both Sacraments. The Sacrament of Baptisme is but one administred, and that in our infancie, and yet I know our *Baptismall vow*, and covenant, binds to the day of our death, though we should live an hundred yeeres, yea, though wee should fulfill *Methusela's* daies. The same covenant and vow wee make in Baptisme, we renew at the Supper, and the bond in this, as binding and as lasting as in the other Sacrament. That is true, or should at least be true of

of both the Sacraments, which *Paul* ſpeakes of the Rocke, 1 *Cor.* 10. 4. *They dranke of that ſpirituall Rocke that followed them, or went with them.* They dranke of the materiall Rocke, which is called *a ſpirituall Rocke*, becauſe it was a type of Chriſt. The *Iſraelites* did not onely drinke of the Rocke when they were at it, but after they were removed and gone from it, they ſtill dranke of it. But how could that be? yes, the Apoſtle ſaies, *The Rocke followed them.* That is, the water that iſſued out of the Rocke *followed* them as they journyed, and *ſtreamed* after them in their removes. So the Rocke *followed* them *virtually*, the vertue and benefit of the Rocke followed them, and went along with them. So is it, ſo ſhould we have a care it ſhould be, that the Sacraments ſhould not onely be efficacious when we are preſent at them, and in the act of receiving them, but their efficacy and vertue ſhould *follow* us, and *ſtreame* after us all the while wee are travelling in the

the wilderneſſe of this world, till we come into Heaven.

When we come to the Sacrament, and doe not ſhew the efficacy and power of it, doe not keepe our covenants, and walke the more religiouſly and fruitfully after it, there followes upon it theſe two evills:

1 *Firſt*, God accounts ſuch receiving no ſervice done to him. The Sacrament received without following, and anſwerable obedience, he reputes and accounts as no ſervice at all to him. Looke how God conteſts with his people, *Zech.* 7. 5. 6, 7. *Did yee at all faſt unto me, even to me? And when yee did eate, and when yee did drinke, did yee not eate &c? Should yee not heare the words, &c?* As if hee had ſaid; yee have kept many faſts for many yeeres, but yee did no ſervice to me in all your faſts; for your faſting was no more ſervice to me, then when yee did eat and drink for your ſelves, and for your owne pleaſure and delight. But how ſo? Becauſe with your faſting,

faſting, yee joyned not your obedience to me and my words, there followed no obedience in your lives; and therefore you faſted not unto me. *Did yee at all faſt to me, to me?* So likewiſe will God conteſt with ſuch communicants, as doe not expreſſe the power of the Sacrament, and keepe not their ſacramentall covenants in following obedience. When yee received the Sacrament in the firſt, ſecond, third, and every moneth in the yeere, did ye at all performe any ſervice unto mee, unto me? And when yee did eat, and when yee did drinke, did yee not eat for your ſelves, and drinke for your ſelves? *Should yee not heare the words* which the Lord cries by his Miniſters? Your eating and drinking at the Sacrament, is no more ſervice to me, then when yee eat and drinke at your owne ordinary tables for your ſelves, and your owne pleaſures, ſo long as after your receiving, and eating, and drinking at my Table, there followes no expreſſion of the power of mine

Ordi-

Ordinance, no conſcience of keeping your covenants, in yeelding obedience to my words in your lives. Now what comfort can we have in our having received the Sacrament, if God accept it not as a ſervice done to him? Nay, it is ſo farre from being a ſervice accepted of God as done to him, that he accounts it treachery againſt him. It is true here, which *Hoſeah* ſpeakes, *Hoſ. 6. 7. But they like men, tranſgreſſed the Couenant*, There have they dealt treacherouſly againſt me: There, that is, in the very Covenant they have plaid falſe with me; where they thought they did God great ſervice, there they abuſed him; where they thought to pleaſe God, there they provoked him to anger, there they dealt treacherouſly againſt me. It is in it ſelfe a ſervice to God to receive the Sacrament, and to make a Covenant with him. And many thinke they doe God good ſervice herein, but they are deceived, becauſe like deceitfull falſe hearted men, they tranſ-

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transgressed the Covenant; There, there, in the very Covenant, they deale treacherously against GOD. And so it is no service, but a provocation to the Lord: For what can provoke more then treachery? And what is it but treachery to transgresse so solemne a Covenant.

2 *Secondly*, we horribly pollute, and take Gods Name in vaine, and make our selves guilty of *spirituall perjury* before God. What thinke we of perjured and forsworne persons? What think we will become of them? When we take an oath solemnely at the Lords Table to forsake our sins, to walke in obedience in the performance of such holy duties, and then afterwards live in those sins still, and in the neglect of those duties still, Are we not forsworne? If we sweare to doe such a thing, and doe it not, doe we not forsweare? And is it a light thing with us to be forsworne, and that by the breach of an oath, and covenant made solemnely with God?

Siquidem vovens, & non solvens, quid nisi peiero? *Bernard.* de Precept. & Disp. c. 20.

Doe

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Doe but conſider, how heavily God threatens *Zedekiah* for breaking his oath and covenant, with the King of *Babylon*, *Ezek.* 17.12.---21. Reade, and well obſerve the whole place. *Zedekiah* made an oath to *Nebucadnezzar*, and brake it: And what followes upon it? Verſ. 15. *Shall hee eſcape that doth ſuch things? or ſhall he breake the Covenant, and be delivered?* Verſ. 19. *As I live, ſurely mine oath that he hath deſpiſed, and my Covenant that hee hath broken, even it will I recompenſe upon his owne head.* But how? *He ſhould die for it* in the midſt of *Babylon*. Verſ. 16. and it firſt coſt him the *loſſe of his eyes*, ſo ſoone as he had ſeene his children ſlaine before his eyes. So ſmart vengeance hath God for perjury. God hath ſworne that he will be revenged upon ſuch as are forſworne, *verſe* 19. And though men will, yet GOD will not bee forſworne. Now then will the Lord be ſo heavily avenged for breach of oath, and covenant with a man, nay, with

with an heathen man, and an Idolater? Woe then to that man that breakes covenant with the great God of heaven and earth, who will not be mocked, who will not bee baffled withall, who will be a ſwift witneſſe, and a ſevere Iudge againſt all ſuch as groſſely take his glorious Name in vaine, and ſo foulely pollute his holy Ordinance. And thus a man doing the duties required *before, in,* and *after* the Receiving of the Sacrament, comes to the Sacrament after *the due order.* And he that *walkes after this Rule, peace ſhall be upon him, and all the Iſrael of God.*

FINIS.

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